



BENNION FAMILY HISTORY

Gc
929.2
B441b
v.1
1157727

M. L.

GENEALOGY COLLECTION

**INSTITUTE OF AMERICAN
GENEALOGY**

12-50

ack. MAY

Biblio

B.R. #25

Index ✓

St. ✓

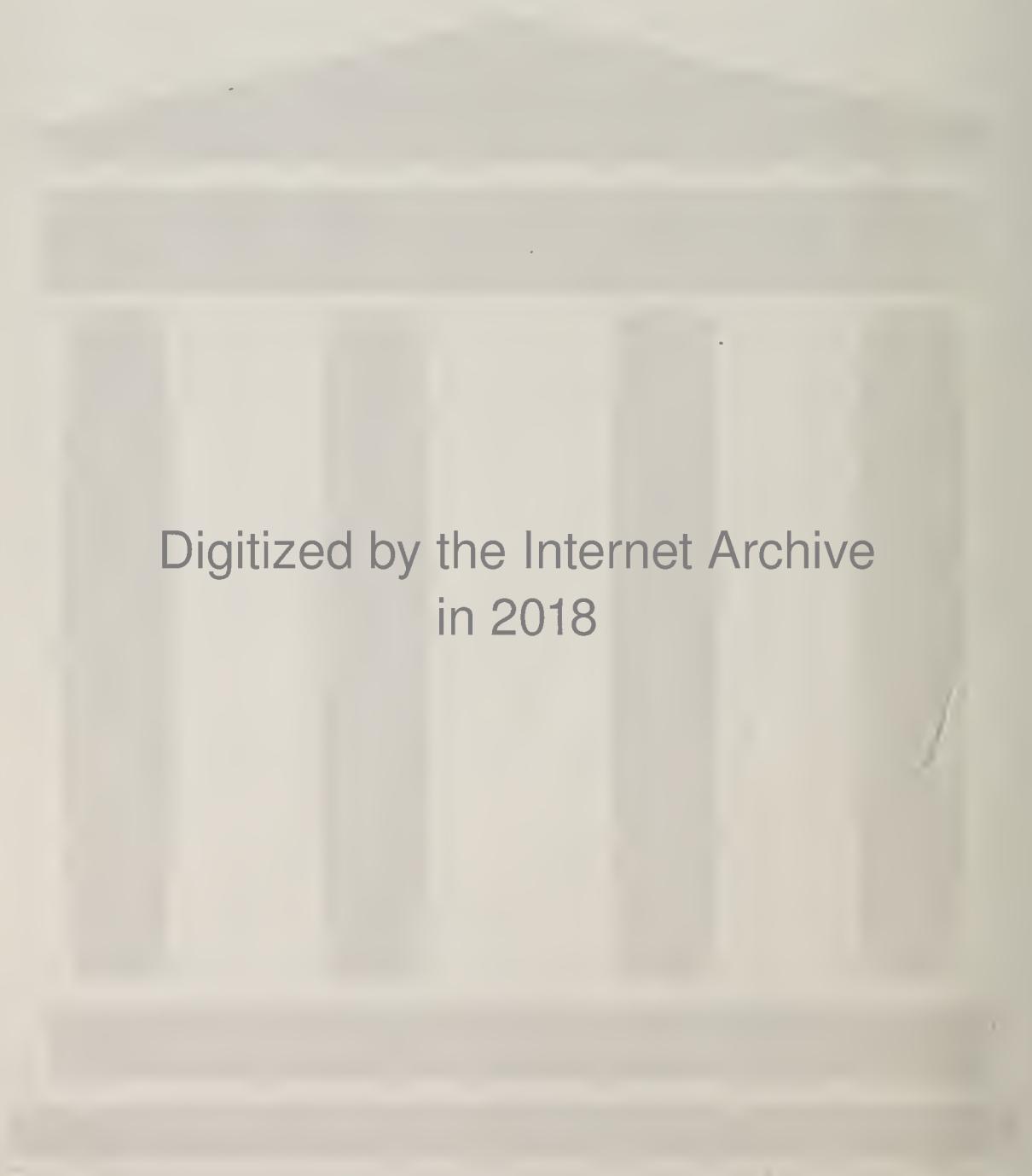
ALLEN COUNTY PUBLIC LIBRARY



3 1833 01200 6281

GENEALOGY
929.2
B441B
V.1

Iron Compiler



Digitized by the Internet Archive
in 2018

The Bennion Family of Utah

VOL. I.

By Harden Bennion
Salt Lake City, Utah



*We sing their worth—the best of earth,
Our ancestors most dear;
We'll love and honor evermore
Our Bennion pioneers.*

Copyright, 1931
By Samuel O. Bennion
For the Bennion Family Association

PREFACE

— 1157727

As the world advances in knowledge and intelligence and power, as it reaches out to the consideration of things other than the mere bodily demands for food and clothing, there comes an instinctive desire to learn of the ancestry from which we are descended. Our hearts naturally go out in love and gratitude to those who, in the generations past, have lived and struggled to confer upon us the physical and mental endowments of which, through the laws of heredity, we have become possessed; and likewise we look forward with pride and hopefulness to the achievements, interests, and desires of those who come after us. And even as we now prize and appreciate the diaries, scraps of biography, and letters of our ancestors, so do we believe our posterity will appreciate any efforts we may make to preserve to them the genealogy, history, thoughts, and aspirations of the men and women of today.

Such considerations as these were the motives which prompted the organization of the Bennion Family Association, which occurred at Taylorsville, Salt Lake county, Utah, on Oct. 4, 1904, Samuel R. and Hyrum Bennion being the chief promoters thereof and which, before and since that date, have prompted members of the family to journey to the old world and spend time and money poring over musty old registers for days and days, deciphering the weatherworn inscriptions upon gravestones, and tracing up by means of personal interviews with old residents of the neighborhood wherein was rooted the family tree, the unwritten history of this now numerous and respected family. And for like reasons the Association, at its biennial reunion in October, 1912, passed unanimously a resolution appointing a Historical Committee and imposed upon it the privilege and duty of gathering up all available material and information relating to the family history and compiling same in suitable form for publication after it has been submitted to the Association and approved by it.

Such Committee consisted of Harden Bennion, Joseph

4 Southern Book Co - 12-50

H

PREFACE

S. Lindsay Jr., Enos Bennion and Hyrum Bennion Jr., under whose direction the story of the Bennion Family of Utah as above proposed was written and published in the Utah Genealogical and Historical Magazine beginning with the July, 1917, issue and completed in January, 1918. Due to the fact that this write-up was confined almost entirely to the lives of Samuel and John Bennion, the pioneer brothers who came to Utah in 1847, and closed with the death of John Bennion, the younger brother, in 1877, the family reunion of 1927 decided to have the history continued, and made to cover a more complete account of the life of the older brother, Samuel, together with a sketch of the lives of the five good women who had shared in the hardships and burdens of the pioneer life of the Bennion brothers, as also a brief write-up of the lives and labors of all members of the first generation following the two founders of the Utah family. It was also decided that the story so written should carry genealogical data of all these families and that it should be published in book form.

New officers of the Bennion Family Association were elected at the biennial business meeting held October 6, 1927, as follows: President, Samuel O. Bennion; Vice-President and Chairman of the Executive Committee, Harden Bennion; Secretary-Treasurer, Joseph S. Bennion; Historical and Genealogical Committee—Hyrum Bennion Jr. (chairman), Laura B. Dimond, June B. Sharp, Beatrice C. Evans, and Ivy Bennion; Social Committee—Edna Harker Thomas (chairman), Leo B. Sharp, and Maurine Bennion; Finance Committee—Samuel T. Bennion (chairman), Parley Bennion, Leo B. Sharp, Amy B. Towler, Effie P. Paxton.

The members of the Historical and Genealogical Committee accepted this trust and serious responsibility on condition that Harden Bennion, who had compiled the history to date, carry it on to completion. The Bennion Family is exceptionally fortunate in having such a talented member who has dedicated his ability, time and means to this work. It has taken untold time patience and energy on his part to secure information about the various subjects of the sketches. The present and future generations of the family are, and ever

PREFACE

will be, unmeasurably indebted to Harden for this great service. May they all join the Committee in sincere appreciation and gratitude for this contribution to family welfare.

This same appreciation is extended to President Samuel O. Bennion for his deep interest and personal supervision in having the book published at a minimum cost and of exceptionally high quality; also to Mrs. Esther A. Birch Bennion for her beautiful poem, "Bennion Pioneers."

Within the past year or two the question has been raised as to whether or not, in consideration of the fact that members of the family of the third and fourth generations have become more or less prominent in national, state and church activities, this history should not carry an account of the development and activities of these members of the family, but the decision has been reached that instead of doing so a family historian should be appointed to make record of all current history for such future use as might be decided upon. Accordingly Mary Dimond Brown of Bennion Ward, granddaughter of Samuel R. Bennion, was so appointed and all members of the family are strongly urged to furnish Mrs. Brown with genealogical and historical facts that would constitute a foundation upon which future historical books could be based.

Hyrum Bennion Jr.

Laura B. Dimond

June B. Sharp

Beatrice C. Evans

Ivy Bennion

October 6, 1930.

Historical Committee.



PREFACE

Salt Lake City, October 7, 1930.

The perusal and study of the journals and letters of my father, John Bennion, have been of very great pleasure and satisfaction to me. They carry a record of the daily activities of himself and members of his family, together with frequent reference to those of his beloved brother Samuel, as also matters of interest and moment in the history and growth of the Mormon Church and of the pioneer life of the founders of Utah. The appreciation of the characters, intelligence, and the aims and purposes of life of these Bennion brothers that came to me as a result of personal contact with them in my youth and early manhood have been augmented and enlarged by such study. It has also been with much pride and satisfaction that I have made further study of the lives and characters of the men and women that they and the splendid women who shared in the hardships and burdens of the pioneer life they lived, brought into the world.

The suggestion has been made that this history be enlarged to carry a more complete and extended account of the lives of the Bennion mothers, but no detailed information along this line is available, and in addition I have to say that as I knew these good women and the accomplishments of their lives, it seems to me that the story of the lives, aims and aspirations of their husbands is also theirs and that they are entitled to exactly the same love, honor and reverence as is universally given to Samuel and John Bennion, founders of the Bennion Family of Utah.

With apologies for any mistakes or omissions that have been made herein, and realizing that full justice has not been done to all whose lives are herein chronicled, I take great pleasure in dedicating, on this my sixty-eighth birthday, this book to the present and future generations of the Bennion Family. And may I also express the very fervent desire on my part that its perusal and study may mean to those who read it what it has meant to me.

Harden Bennion.

INDEX

Chapter		Page
I	Bennion Ancestry.....	15
II	Early Life of Samuel and John Bennion.....	20
III	The Journey Across the Plains.....	30
IV	Messages from the New World to the Old.....	32
V	Migratory Movements.....	40
VI	Founding the Final Home.....	42
VII	Military Movements—Meeting Johnston's Army.....	48
VIII	Building Business and Homes.....	59
IX	Livestock Development and Dixie Mission.....	64
X	Closing Chapter of Life of John Bennion.....	70
XI	Aggressive Activities of Samuel Bennion.....	75
XII	Death of Samuel Bennion and Tributes to his Memory.....	79
XIII	Mary Bushell Bennion.....	86
XIV	John Rowland Bennion.....	91
XV	Hyrum Bennion.....	95
XVI	Emma Bennion Lindsay.....	100
XVII	Rebecca Ann Bennion Sharp.....	103
XVIII	Joseph B. Bennion.....	106
XIX	Samuel Heber Bennion.....	109
XX	Alice Jane Bennion Harker.....	111
XXI	Rhoda Jones Bennion.....	113
XXII	Wilford Bennion.....	115
XXIII	Arthur Bennion.....	117
XXIV	Esther Wainwright Bennion.....	121
XXV	Samuel Roberts Bennion.....	127
XXVI	Mary Bennion Calder.....	137
XXVII	Angeline Bennion Spencer.....	141
XXVIII	Rachel Bennion Spencer.....	146
XXIX	John Edward Bennion.....	148
XXX	Maria Bennion Cannon.....	150
XXXI	Harriet Harker Bennion.....	152
XXXII	Ira Bennion.....	156
XXXIII	Esther Ann Bennion.....	159
XXXIV	Enoch Bennion.....	167
XXXV	Israel Bennion.....	168
XXXVI	Harden Bennion.....	171

Chapter		Page
XXXVII	David Bennion.....	176
XXXVIII	Owen Bennion.....	180
XXXIX	Willard Richards Bennion.....	183
XL	Ida Bennion Chase.....	184
XLI	Archie Birch Bennion.....	187
XLII	Mary Turpin Bennion.....	190
XLIII	Heber Bennion.....	200
XLIV	Alfred Bennion.....	206
XLV	William Bennion.....	209
XLVI	Marcus Bennion.....	213
XLVII	Edwin Bennion.....	216
XLVIII	Milton Bennion.....	221
XLIX	Zina Bennion Cannon.....	227
L	1930 Reunion.....	232
LI	Yesterday, Today and Tomorrow.....	240

ILLUSTRATIONS

	Page
Samuel Bennion.....	21
John Bennion.....	25
Home of Samuel Bennion.....	73
Mrs. Mary Bushell Bennion.....	83
Mrs. Rhoda Jones Bennion.....	89
Home of John Bennion.....	119
Mrs. Esther Wainwright Bennion.....	125
Mrs. Esther Ann Birch Bennion.....	161
Mrs. Mary Turpin Bennion.....	191

BENNION PIONEERS

By Esther A. Birch Bennion

England has ever boasted of her yeomen sons!
Her brave, true-hearted, sturdy, chivalrous ones,
Found always at the front, to do or dare;
First in the line of action anywhere
That calls for courage, sinew, brawn or brain.
As true as steel, to them all bribes are vain;
Nature's noblemen! And oft by nature taught
To use inherent rights of advanced thought;
And many an English statesman proudly owns
His parentage from 'mong her yeomen's sons.

Now to my tale. Some sixty years have passed
Since two young scions of this self-same class
Crossed over from Old England's cliff and crag
To found a home beneath another flag.
The broad Atlantic gave them safe convey;
They reached their haven after long delay.

Each took a life companion, tender, true,
Willing with them to share what might accrue
Of joy or sorrow, happiness or woe.
Brave hearts! What was in store for them they did not
know,

But they had heard the Gospel's joyful sound
From out the West, and thither they were bound,
To join the Saints of God, for He had said,
"Come out, my people, be by prophets led."

They left Old England in eighteen forty-two
And next we find them in our own Nauvoo,
Where dwelt a people known and loved of God,
Who followed in the steps the Savior trod,
Led by a Prophet and inspiration's light
To guide them thro' the mists of error's night.

But not in peace. In this most boasted land,
They met with persecution's cruel hand,
For they were hated for their truth and faith
And many noble ones were put to death.
Their homes were burned, destroyed their fields of
grain;

Their wives and babes exposed to wind and rain.
Their beauteous temple reared in direst need
Could not escape the enemy's cruel greed;
Ransacked and burned its blackened walls now stood,
A silent witness to their faith in God.

Their hopes destroyed, the Prophet Joseph slain,
The Lord beheld His people's grief and pain
And said His angels should protect His own;
His purposes toward them should be known.
He called His servant Brigham to the head
And by him and the Twelve the Saints were led;
Their faith and trust was strengthened and renewed
And they, undaunted, by their leaders stood.

And now a scene to make the heavens weep!
When winter skies were cold and snow lay deep,
A hapless band crept o'er the ice and snow;
Beneath them, Mississippi's angry flow.
Who can recount their cruel sufferings o'er?
Mothers and little babes, the sick and poor;
The wintry winds pierced thro' their ill clad forms
And many perished in the bitter storms.
Across the waste they slowly moved along,
Cheering each other with a snatch of song
Or merry joke, or kindly helping hand,
Toward the Western prairie's uncleared land;
Beneath the sheltering timber's friendly arms
To rest a while from mobbers' fierce alarms.

In all these sorrows Bennion brothers shared,
Where help was needed never unprepared.
In front ranks ever, never in the rear,
(No *true* Bennion *ever* loiters there).

Where ready hands and willing hearts were found
Be sure the Bennion boys were on the ground.
Not many summer flowers bloomed and died
Ere they were known and trusted far and wide;
Their word was counted good as any bond,
A call for help was met with quick respond.
Their father long ere this had joined his sons
And borne his portion with the routed ones,
But sick and wearied now he sank and died;
He could no longer stem the cruel tide.
His noble spirit passed the gates of death,
He died a martyr to his truth and faith.

In "Winter Quarters" now, a halt was made,
Wise counsel given and wise plans laid,
Timbers cut down and shelters quickly reared,
Bridges and roads were made and camp ground
cleared;
Their little cabins made both snug and neat,
To wives and little ones a glad retreat.

The loved ones safe, the men must go again,
Back to Missouri to work for gold or grain.
Grim want came peering in at Bennion's door
And laid a heavy hand upon their store,
And there were dear ones now to clothe and feed,
Supplies to buy and gather wheat for seed,
For by their enemies they were sorely pressed,
Who urged them yet to hasten farther West.
Five years have passed since my true tale begun!
We find them marching toward the setting sun,
Led by the Prophet to the distant West,
Beyond the Rocky Mountains' snowy crest
To the arid valleys of the Great Salt Lake,
Where they might live in peace and once more make
A gathering place for Saints from many lands,
And rear a Temple 'mong the rocks and sands
And in the mountain tops God's kingdom rear,
Where they might love and serve Him, no one to fear.

Think not the air was filled with moans and sighs,
That people spent their strength in groans and cries.
Oh no! a refuge they were glad to find,
Nor longed for "leeks and onions" left behind.
And think not that the Lord forgot His own
Or that His ear was deaf, His heart of stone.
He heard their prayers and bade them be at peace
And said the land should yield, the rains increase.

Then soon the Bennion brothers left the ranks
And settled down to work on Jordan's banks.
Here built their cabins and prepared the land,
Planted the precious seed with eager hand;
But how they lived thro' that first dreary spell
I do not know, only the Lord can tell.
I only know 'twas hard, the path they trod,
And that they faltered not in faith in God.

Sublimest faith! and most undaunted will!
To work and trust in face of every ill;
The greatest pain the tender mothers had, 'twas said,
Was when they saw their loved ones fail for want of
bread.

And yet, they met it all with face of rock;
They came of England's proud old yeoman stock.

Such hard earned homes! In this forbidding land
They worked 'gainst heavy odds on every hand.
Little ones toiled beyond their strength and years
And mothers too in spite of household cares,
With insufficient food, bare feet and hands,
They left sad marks upon the rocks and sands.
One day, they told me, John leaned upon his plow,
For he was very faint and weary now;
A kindly brother thro' the sage-brush came
And stopped a moment, Mackay was his name,
And seeing on John's face the hungry look,
A little package from his pocket took,

A bunch of seed, and this he bade him eat
(I am not sure if it was corn or wheat).
John took it, hesitated for a while,
Then gently placed it in the generous soil,
"And this, said he, shall bring me fifty fold,
How far more precious 'tis than grain of gold."

Their public duties kept their armor bright,
They lived rejoicing in the Gospel light;
With cheerful hearts, their faith in God undimmed,
They faltered not but kept their lamps well trimmed.
Ere many summer suns, or winter snows
They made the desert blossom as the rose.

Then how they grew and prospered, multiplied,
Till there are Bennions scattered far and wide.
Go to the north among the ice and snow
Or to the south where summer breezes blow;
Go to the east o'er vale or piney hill,
Or to the west and find the Bennions still.
They make their mark on our fair State today,
Wherever they may pitch their tents to stay
There is progression, they are in the lead,
To push or pull where there is greatest need.
No enterprise so great but they invest,
The first to seek the highest and the best.
We find among them men of power and trust
And many in the councils of the just.
And when earth's fairest daughters shall be crowned
Among them many Bennions will be found.

And so they come today, a numerous host,
To honor this proud name, the name we boast.
And celebrate this day in all the years,
The entrance of these hardy pioneers
Into the valleys of the Great Salt Lake,
That they of freedom's blessings might partake
And live in peace, and till the mountain sod,
And rear their sons among the Saints of God.

But where the fathers of this multitude?
The faithful wives who by their husbands stood?
Who helped them bear the burden of the day,
With loving hands upheld them, where are they?
Gone to their rest, released from toil and care,
That they for future progress may prepare.
Oh noble mothers! Oh brave and honored sires!
How your great sacrifice the heart inspires!
We weep for sufferings long since undergone
And bless you for the heritage you won.

December, 1905.





BENION or BENYON

Arms: Vair, on a chief or three mullets sa.

Crest: A griffin, sejant, ar.

Meaning: Vair—This kind of bearing of Furr without any other charge in the field, is both, ancient and good faith. This Furr is much in use with persons descended from nobility and gentlemen of good reputation have long borne the same.

A griffon—A beast of two fold form, wherein he doth (as touching his foreparts) participate with the Eagle, and (in the hindmost parts) with the Lion. The griffon, so the story goes, will never be taken alive, when fullgrown; he therefore likely set forth the property of a valorous Soldier.

The Bennion Family of Utah

CHAPTER I

Bennion Ancestry

A study of the ancestry and history of the Bennion family of Utah leads back to the beginning of the sixteenth century and to the quiet lanes and rural districts of old England and Wales, beyond which time and place it now seems impossible to trace them. The imperfect records kept, and the evolution undergone by the name itself, seem to preclude the possibility of further ancestral investigation, but the racial characteristics of the family seem to indicate that the progenitors were a mixture of the original Celtic inhabitants of the British Isles and the Anglo-Saxon invaders rather than that they sprang from the Norman French conquerors who came later.

It seems to be customary among all nations that family names shall be taken from stream, mountain, valley, or other natural object in the neighborhood of the family residence, and the Bennion name seems to be no exception to such custom. It originated from the Welsh Ap or Ab Enion, and comes from a stream named Enion, near Shrewsbury in Shropshire, and according to Blakeway's history and Lower's *Patronymica Britanica*, although it is found as Ennion, Onion, Benion, Bennion, and Benyon, among the families whose ancestral history is found among the parish records of this part of England, all who bear the name in any of these forms are descendants of one common family.

That such family is numerous and old is evidenced by the fact that in the compilation of directories in this district it is found that in Shropshire of every one thousand persons, seven

are named Bennion, in Cheshire nine, in Staffordshire ten, while in all other counties of England, statistics show that one person in each ten thousand bears our family name. Flintshire, in Wales, is also the home of no small number of Bennions, and when it is noted that Flintshire, Cheshire, and Staffordshire are the counties immediately surrounding Shropshire, the conclusion that such county is the ancestral home, and the Enion River the source and derivation of the family name, seems reasonable.

Even as the Church today is the most faithful recorder and custodian of family genealogical data, so must he who would trace his lineage through the generations that have gone before, turn to the musty and dust-covered volumes compiled and preserved through and by that same agency. Unfortunately, so far as Bennion chronology is concerned, many of the early members of the family, being possessed of the same characteristics of independence and individuality that mark its members of today, broke away from the established church, the Church of England, by whom the parish records were kept, and associated themselves with the non-conformist sects. Many of their children were therefore not brought to the church for baptism, and in many cases no record was made of marriages and deaths, hence the tracing of family connections and genealogies is well nigh impossible.

The first item to be found referring directly to the Bennion family is contained in the parish register of the Hawarden Parish, the ancestral home of the family, and states that on June 25th, 1587, Jane, daughter of Robert Bennion, was baptized.

From the same source of information we learn that Elizabeth, daughter of John Bennion, was baptized June 29th, 1601; that John, son of William Bennion, was baptized September 29th, 1606, also that Alice, daughter of William Bennion, was baptized July 20th, 1611; that Thomas, son of William Bennion, was baptized January 1st, 1616, and Elnora, daughter of William Bennion, was baptized January 1st, 1616, and Elnora, daughter of William Bennion, was baptized June 12th, 1640.

William Bennion, of Moor, had a son William baptized November 26th, 1658, and on April 4th, 1665, Mary, daughter of Richard Bennion, of Broughton, was baptized. Here in the space of seventy-eight years mention is made of five families, two Williams, one John, one Robert, and one Richard, with only eight entries of the family name.

The historical chronologers before the seventeenth century made record only of the landed and gentry classes, among whom mention is made of several Bennions who lived in the fifteenth and sixteenth centuries. In 1745 Robert Ap Enion and John Cole were bailiffs or sheriffs of Shrewsbury. In 1478 Robert Beynon was elected a burgesser or member of Parliament. In 1625 Charles Beynon and Thomas Knight were bailiffs of Shrewsbury.

In 1634 Charles Beynon and Thomas Haynes were elected bailiffs of Shrewsbury.

In 1644 Charles Beynon was elected mayor.

In 1706 Doctor Samuel Bennion was one of the noted Protestant ministers of the country and officiated at Shrewsbury. He was born at Whitechurch, near Flintshire, and at his death Matthew Henry, the great Bible commentator, came from London to preach his funeral sermon and conduct the services.

In 1669 Joseph Bennion was granted the privilege of making pennies, an authority given very rarely. His pennies were known as Shrewsbury tokens.

George Beynon, a son of John Beynon of Whitechurch, county of Salop, was by King Charles II made a knight for aiding and espousing the cause of his father, King Charles I, against Parliament in 1634.

The records show that several others have been prominent as church officers, but the records and directories of today show that the great majority of the members of the family in England are farmers, a few being mechanics and tradespeople. Hence it seems that the pastoral instinct is strong among our English cousins as well as in the Utah colony of the clan Bennion.

The particular branch of the Bennion family from which

the Utah pioneers sprang lived, it would seem, in or near the parish of Hawarden, Flintshire, Wales, since the beginning of the sixteenth century, although direct connection cannot now be made back to that date.

In 1895 Ira and Enos Bennion made a complete and exhaustive study of the Hawarden Parish records and took from them all data that seemed to bear on the family history, but on account of the fact that the records had at times been kept by incompetent persons it was impossible to make direct connection in all cases. But notwithstanding the incomplete chronology and detail of the parish records, by reason of the similarity of family names, it being customary then, even more than in our day, to name children after their parents, generation after generation, and from such data as could be gathered from the records, it was determined with reasonable certainty that John Bennion, father of Samuel and John Bennion, the Utah pioneers, and who came to America with them and died at Garden Grove in Iowa, after the expulsion of the Mormon people from Nauvoo, was the son of William Bennion of Mancot, Hawarden Parish, Flintshire, North Wales, born Feb. 30, 1760, and married March 10th, 1785, to Elizabeth Iboll.

Flintshire is the most northerly county of Wales and adjoins the English counties of Shropshire on the east and Cheshire on the north and east. Hope and Mold parishes adjoin the Hawarden Parish on the west and southwest.

Hawarden Parish contains about seventeen thousand acres and comprises a number of townships or hundreds, among them being Mancot, Aston, Shotten, Moor, Rake, Bannel, Broughton, and Eviloe, in each of which, according to the parish records, members of the Bennion family have lived. In the parish churchyard are found many tombstones bearing the Bennion name, some of which indicate that they mark the graves of persons of distinction in the community.

The town of Hawarden, situated on a beautiful raise or eminence, overlooking the valley of the River Dee, made famous in verse by the poem, "The Miller of the Dee," consists chiefly of a narrow, irregular street bordered by a few shops and com-

monplace houses. It is best known to modern history as the site of Hawarden Castle, the country home of England's great commoner, the Right Honorable William E. Gladstone, to whom it came through his wife, daughter of Sir Stephen R. Glynn, lord of the manor.

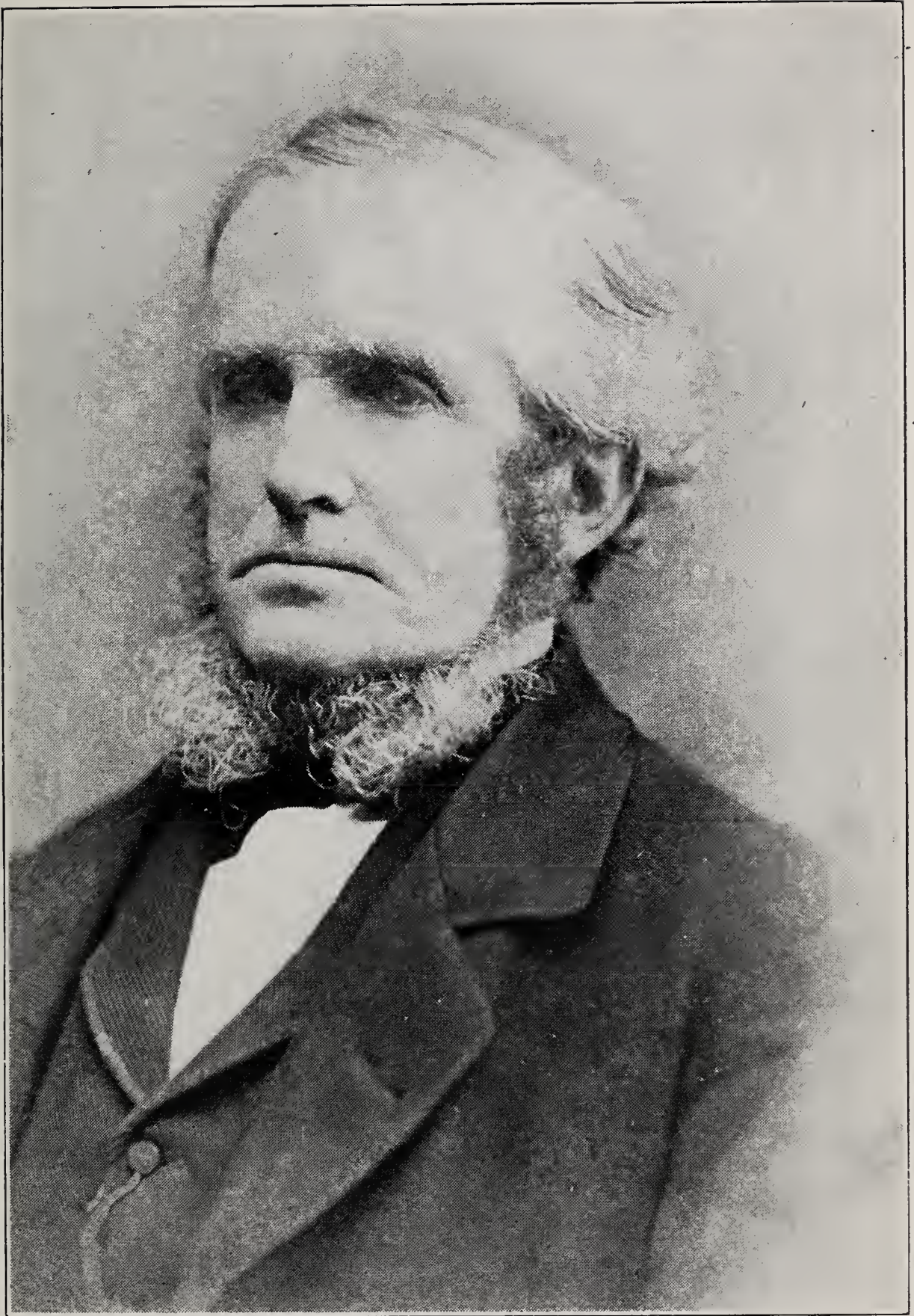


CHAPTER II

Early Life of Samuel and John Bennion

On Moor Lane, about one mile north of the village of Hawarden, Samuel and John Bennion, founders of the Bennion family in Utah, were born. Their father, John Bennion, was the lessee of a small farm and home that is known to this day as the John Bennion farm; and when, in 1895, Ira and Enos Bennion, fifty years after the last member of the immediate family had migrated to the friendly shores of America, visited the place in search of historical and genealogical data, they found living near the ancestral home a very old gentleman who had known the Bennions very well. He pointed out the very spot where the old house, now fallen to decay and with only its foundations remaining, had stood. It was on the right hand side of the road going north to the river, and was marked also by an old pear tree, known in the neighborhood as the "Mormon pear tree" from the fact that the proceeds from the sale of its fruit had been, during the days of the elder John Bennion, religiously set aside for the use and benefit of the ever-welcome traveling missionaries who happened to come that way.

In the quiet and stillness of this rural district was born Samuel Bennion, Dec. 11, 1818, and on July 9, 1820, his younger brother John was also born at the same place. Of the early life of these two boys we have but slight knowledge. We know that the educational facilities were very meager in the community, and little opportunity was given to either to attend even the poor schools of that time; yet we know that both became excellent penmen, both had a fair knowledge of mathematics, an appreciation of good literature, and, above all, as they toiled and struggled through life, with keen eye and clear mind they appropriated and took unto themselves all that was good in the practical education of everyday life. Coming to America in the dawn of early manhood, inspired and made strong by the wonderful progress and development of the new world and



SAMUEL BENNION



by the quickening and powerful forces of the religious life to which they were devoted, they became known everywhere as men of sterling worth and reliability, men whose word was equal to any bond.

From the meager data available it is learned that Samuel Bennion at the age of eleven and a half years went to Liverpool as an apprentice to his uncle, William Bennion, baker and flour dealer, with an establishment on Pitt Street. Later he worked as journeyman baker for Robert Farrell on Mill Street, Liverpool; and that in September, 1839, being then nearly twenty-one years of age, he commenced business for himself, by the assistance of his Uncle William, as a dealer in bread, flour and provisions, on Harding Street, Windsor, a suburb of Liverpool, which business he conducted successfully and profitably until November, 1844.

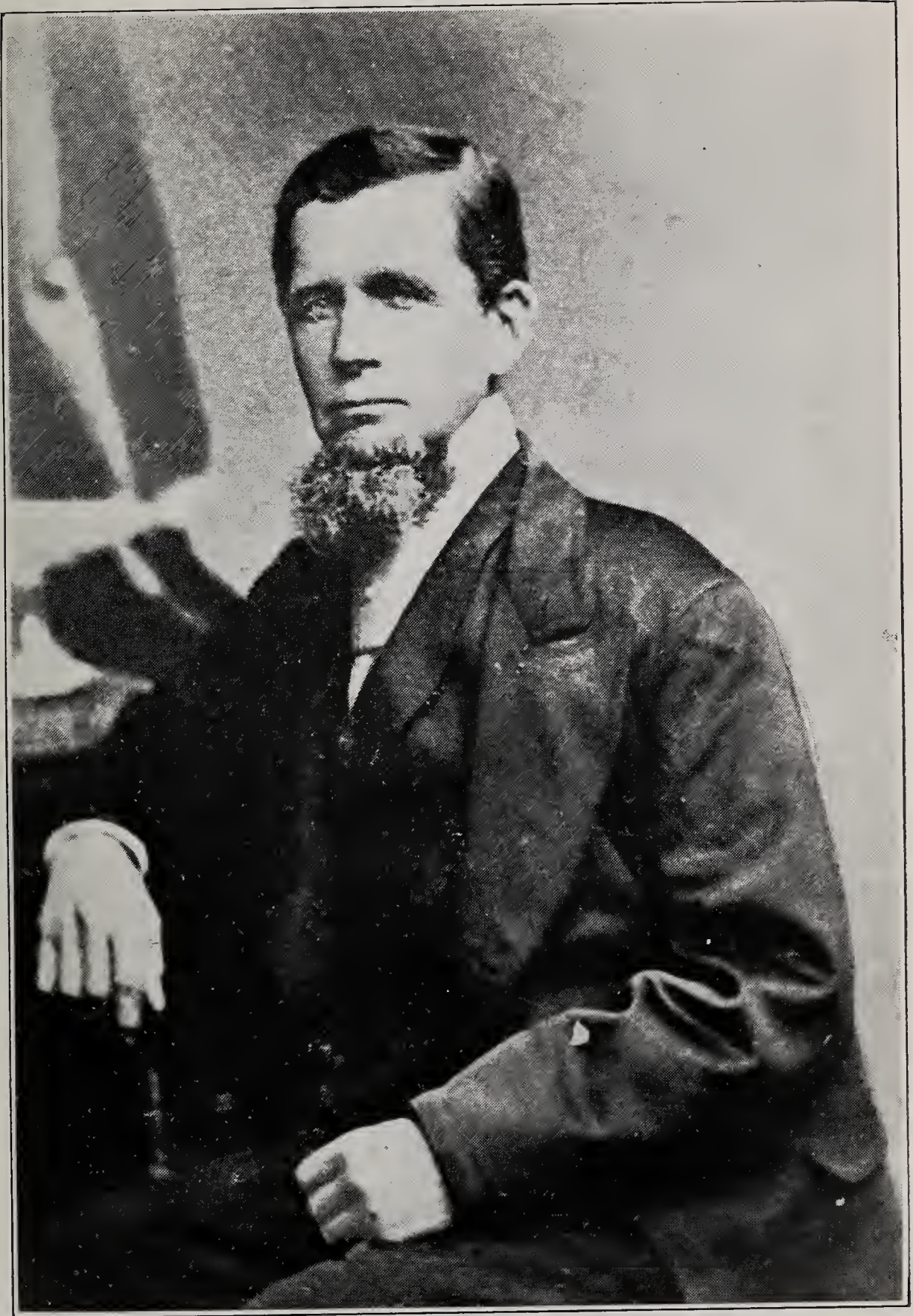
But prior to this time he had met and married Mary Bushell, an event that occurred on Sunday, April 28th, 1839, in Saint Nicholas Church, Liverpool, and had become acquainted with the tenets and doctrines of the "Mormon" Church through meeting Elders John Taylor and Joseph Fielding. This was during the year 1840, but not until September 30th, 1842, did he actually become a member thereof, which he did through baptism at the hands of Elder Thomas Domvale, in the river Mersey, on the date last named. In November, 1844, he closed out his business at Windsor, and prepared to remove to America. With two thousand five hundred dollars in money, the proceeds of the sale of his business, less the cost of transportation for himself and family to Nauvoo, Ill., he joined his father and younger brother John at that city on May 23rd, 1845.

There is extant no written account of the early life of John Bennion, the younger of these two brothers, whose lives were destined to be so thoroughly intermingled, their hopes and faith so strangely alike, their social, business, and financial affairs almost as though they were the interests of one man. How-

ever, from those who have heard the story from his own lips, we learn that about the age of sixteen, having been accused of trespassing upon the game preserves of some wealthy nobleman, by setting snares for hares or other small animals, and being threatened with prosecution for poaching, he left home very suddenly for Liverpool, no more to return for nearly forty years. He tells us that his father was able and willing to pay any fine that might be imposed upon him, but he felt that he would leave home forever rather than be subjected to the injustice and indignity of prosecution for trapping wild animals for food.

Arriving at Liverpool he apprenticed as an iron moulder and boiler maker, and as such he helped make the first marine boiler ever made. The ensuing years, from 1836 to 1842, he was so engaged, but during that time he had become converted to the "Mormon" faith under the teaching of the late President John Taylor, and on February 23rd, 1842, eight days after his marriage to Esther Wainwright, set sail for Nauvoo, Ill., then the gathering place of the Saints, at which point he arrived with his wife, safe and well, in due season.

His faith in the Gospel, deep-rooted and strong, found satisfaction in the country, the people, the promises that had been held out to him, and above all, in his firm conviction of the divinity of the mission and purposes of the Prophet Joseph Smith, whom he had met and come to know. Immediately he became an earnest advocate, by correspondence, with his father, his Brother Samuel, and others of his relatives in England, of the good things to be found and had in America. Especially did he urge upon them the advantages of being on board the good ship Zion, as he so often referred to his own condition, meaning his being in close touch and communion with the body of the Church. With what success such advocacy was continued is shown by the arrival of his brother Samuel, as above recited, and by the fact that a year before, their father, John Bennion, Sen., who had been baptized on May 2nd, 1841, and now a widower nearly sixty years of age, and



JOHN BENNION

alone in the world save for his married children, had sailed from Liverpool and joined his younger son at Nauvoo.

Thus there were brought together the father and his two sons, honest, earnest, stalwart workers in the Church, bound together by more than the ties of brother love and kindness, destined henceforth to travel side by side, sharing each other's joys and sorrows, bearing each other's burdens.

Following the reunion of the two brothers and their father at Nauvoo, in 1845, we find each of the two brothers located upon a fertile tract, living in comfortable brick houses, their father with them, a welcome guest in the home of either, as his inclination might dictate or the exigencies of either son demand. The brothers not only cared for their own farms, but found time to work for others, and in so doing soon established for themselves a reputation for industry, good judgment and square dealing that remained with them all through their lives and secured for them the utmost confidence and friendship of such men as Daniel H. Wells, Bishop Edward Hunter, President John Taylor, and many other prominent men of their time.

But the era of happiness and prosperity thus auspiciously promised was of short duration, for in May of the next year (1846), under the spur of persecution and mob violence, then so vigorously pursuing the whole people with whom they had cast their lot, they were forced to dispose of their hard-earned homes for a mere nothing, cross the Mississippi River, and journey westward into the then comparative wilderness of Iowa.

When the mob began driving people from their homes Samuel Bennion and his family took what they could in their wagons and left their farm for the City of Nauvoo. The home was about six miles east of Nauvoo. On the way to the city the wagon broke and as it was near night they had to leave it. Samuel put his wife on one of the horses while he with his son rode the other, and this is the way they entered Nauvoo. Later they returned to their wagon. Samuel's wife had never ridden a horse and to ride bareback with a harness

on was something new, but like all other trials and hardships she tackled it bravely.

Together they had taken part in the defense of the city of Nauvoo with courage and fortitude, and now together they fitted up as best they could their ox teams and wagons for a long journey, they knew not where. Their entire earthly belongings loaded into these heavy wagons, the ox teams driven by the women as well as the men, they traveled one hundred and fifty miles toward the setting sun, locating finally, and with the understanding that this was a temporary resting place only, at Garden Grove, Iowa, now known as Decatur, 150 miles west of Nauvoo. Here cabins were reared, new ground brought under cultivation, and a crop of corn and buckwheat raised and harvested. It was here also that death, from an attack of bilious fever and dumb ague, claimed the loved father, September 24th, 1846, and he was laid away as best it could be done under the circumstances, at the foot of a big oak tree in the field where he had labored. It was here also, during the following winter, that Hyrum, son of Samuel, and Angeline, daughter of John, were born under the crudest and most primitive conditions, there being neither skilled physician nor nurse present, but only the kindly helping hands of friends and neighbors.

Early in the following spring (1847), the brothers again loaded their belongings into the same heavy wagons, abandoned their homes at Garden Grove, and journeyed westward to the Missouri River, where they joined the main body of the Saints, all of whom had become enthused with the idea of the proposed home in the Rocky Mountains, and all of whom were preparing to migrate thither as soon as possible. Not all could go at once, of course, and it was decided that a pioneer company of about one hundred and fifty men and three women should form the initial caravan to make the journey across the plains and locate the gathering place of the many who were to follow. Those remaining were to raise grain, fit up wagons and outfits, gather up provisions, seeds and supplies, all for the double purpose of making and maintaining a temporary home at this

point, at which all Saints emigrating in the future could stop and recuperate and otherwise prepare for the arduous journey ahead of them, and of providing necessary supplies and equipment for the journey and for sustenance for at least a year after arrival in the Rocky Mountain valleys.

The Bennion brothers were not included in the original pioneer company, but instead, they made a trip to Missouri for provisions. Upon their return, and after fitting out as best they possibly could, they began the toilsome march to the westward wilderness, being attached to Joseph Horne's Fifty, the same being part of Edward Hunter's Hundred.

It is perhaps well to note that at this time the family consisted (and well may we say "the family," so closely were they united in thought, purpose and effort) of the elder brother, Samuel, his wife Mary, and their two sons, John R., now almost six years old, and Hyrum, an infant in arms; and John, the younger brother, his wife Esther and their son Samuel R., less than five years of age, and their three daughters, Mary, Ann, and Angeline, three years, one and one-half years, and six weeks old respectively.

Much thought and care had been exercised in the preparation for the journey, and when the two wagons belonging to each of the two brothers, and each drawn by a yoke of oxen, rolled out of Council Bluffs, they contained, in addition to the several members of the family, clothing, provisions, implements, seed grain, garden seeds, and everything else that thought and ingenuity could suggest, and that their limited means could procure, that would be needed in the wilderness to which they were going, it being very well known and understood that there would be no possible source from which their supply could be replenished. The wisdom and forethought of such attentive care and detail were abundantly demonstrated within the next two years. In addition to the oxen actually drawing the wagons, Samuel had two or three cows, John a gray mare, two cows yoked, two heifers and seven sheep.

CHAPTER III

The Journey Across the Plains

Any record made by the Bennion brothers of the momentous journey which carried them from the banks of the Missouri River to their Rocky Mountain home, has been destroyed. It is well known that the migrating saints were marshalled into military organizations, the smallest units of which were known as "Tens" with a captain over each. Five of these units constituted a "Fifty" in command of its appointed captain, and two of these units constituted a "Hundred" traveling under the direction of its presiding captain.

This military organization, it would seem, took away in large measure the individuality of its members, and in the absence of any personal account of the activities and procedure of the Bennion brothers, we submit herewith the following account of the journey of the large company of which they were members, same having been taken in part from the Life of John Taylor and in part from journals of Patty Sessions and H. I. Doremus.

Early in June, 1847, and under the superintendence of Apostle John Taylor and Parley P. Pratt the migrating saints to the number of 1553 souls, more than half of whom were women and children, assembled on the banks of the Elkhorn River and the above mentioned military organization was perfected, the intention being to follow the pioneers into the mountains as soon as practicable.

All of the able-bodied men were very busy at this time. Each fifty had a blacksmith shop with tools for shoeing oxen and horses and for repairing wagons. It was required that there should be provided for each person three hundred pounds of breadstuff, for each man a gun and one hundred rounds of ammunition, and for each family its proportion of seed grain and implements. Six hundred wagons had been assembled to carry this large company of people and their belongings and supplies across the desert plains.

Fortunately, the arrival at the Valley was early enough in the season so that by the exercise of their accustomed vigor and attack, the Bennion brothers were able to get out logs from the mountains and build for themselves a comparatively comfortable two-story house, Samuel occupying the lower story, John the top, before the rigorous weather of the winter came on. This house was built on the southwest corner of the block situated diagonally across the street from the northeast corner of what is now known as Pioneer Square, in the southwestern part of Salt Lake City, and here they continued to reside for something over a year. However, as soon as spring opened up the brothers moved out on the Five Acre Survey, locating on Parley's Canyon Creek, just west of Fifth East Street, where they spent the summer farming in a small way and fighting the crickets for possession of the precious crops produced by the virgin soil of that neighborhood. The first fruits of their labors in the new home was flour made this summer from the ripest heads of wheat selected from the standing grain and ground in a coffee mill.

During this year occurred the many hardships met and overcome by the Utah pioneers in a manner to arouse the respect and admiration of the world, in all of which the Bennion brothers shared. Ditches were dug and water turned upon the thirsty soil, crickets were fought and vanquished, houses built, roads made, and withal a constant guard maintained to protect the people from the depredations of the thieving Ute Indians. Food was becoming scarce, and the utmost economy must be practiced in order to keep grim want and starvation from the door. Thistle and sego roots, milk and a very small ration of flour are remembered by men and women still living as the portion daily doled out to them.



CHAPTER IV

Messages from the New World to the Old

The dauntless spirit and abiding faith with which these conditions were met by the Utah pioneers are so well expressed in letters written by John Bennion to his wife's parents, his own being dead, and to her sister, that we take the liberty of quoting therefrom the following:

Great Salt Lake City,
March 5, 1848.

Sister Hannah:

Having arrived safe at the place of our destination and having had nearly five months to look around us, I thought a few lines from us would be accepted by you and all inquiring friends. I sent you a letter on Sept. 7, giving you some account of our journeying from Garden Grove to that place of our affliction, on account of the loss of our little girl whose body we carried with us the next day 13 miles and buried it on the morning of the 9th near the camp ground called the Pacific Springs, on the left hand side the road, Oregon route—south pass of the Rocky Mountains. I put down a head board with this inscription: Ann Bennion, died Sept. 7, 1847, aged 1 year, 9 months and 19 days. The same day we travelled 21 miles, the longest day's travel of any on the journey, which brought us to a stream called the Sandy. The next stream was Green river, about as large as Dee river but in places not more than three feet deep, so we went through it. Soon after, we left the Oregon Road and took a new road to this valley, which was more rough and mountainous. However, we arrived safe in the valley on the 5th day of October, the fourth wagon in our company, all in good health and glad to find a stopping place after traveling upwards of five months, which traveling through this wilderness is toilsome and wearisome, firstly on account of having to travel in large companies for defence against the Indians, moving by day and keeping guard by night.

Secondly, in some places feed and water is scarce for the cattle, some of which are poisoned; and thirdly and the most disagreeable of all, the dust arising from so many teams almost at times suffocated man and beast.

But notwithstanding all our toil and weariness we are satisfied that we have come here to this pleasant valley, where we can build and plant and eat the fruit thereof far away from mobocrats. . . . Here is a large and beautiful valley provided for us, about 20 miles wide and 60 miles long, and when this is filled there are others just as good in the neighborhood only separated from us by large mountains on the tops of which the snow lies the year around, while we in the valley are blest with a moderate and pleasant atmosphere, a rich soil, and beautiful streams bursting forth from the mountains, affording us plenty of water power for mills and all kinds of machinery. The mountains afford us timber, principally fir trees, straight and tall from 50 to 100 feet in height, some sugar maple, cotton wood, alder, birch, cedar, and oak. Of wild fruits we have none except some berries which grow on the mountains that resemble currants, only larger. The Indians bring quantities of them to us to trade.

At the head of the valley is Utah Lake, whence a river rises and takes its course down the middle of the valley, emptying itself into the Salt Lake at the foot of the valley. Some of my neighbors have been there for wagon loads of salt that lies on the shores. It is of good quality. The water is said to be three times as salt as the ocean. The lake is in some places 30 miles wide; the length we know not, for we have not yet seen the end. There are several rivers empty into it but none runs out. Another curiosity is the warm spring two miles distant from the city. It bursts forth from the mountain, a stream sufficient to work a mill. I have been bathing in it and found the water so warm that I could scarcely endure it. It is the best place I ever saw for bathing and is said to be very good for health. Three miles distant is the hot spring, the water of which is hot enough to cook eggs. I have been at this spring also. It is a dangerous place and is to be filled up.

The Indians that inhabit this part of the country are called the Utes. They visit us every day, more or less. They appear poorer and more wretched than some we have seen. Game here is scarce upon which they depend for flesh to eat and skins to cover them. They live also on berries and roots. They come around our horses and pick up the offal stuff of beef cattle and bones . . . and when hungered will pilfer if they have the chance. Otherwise they do not harrass us. The wolves disturb us most; if our cattle are not herded by day and yarded by night they will catch and destroy some of them. Our stock get their own living all winter and do well.

It is the pleasantest winter I ever experienced in America. We sowed some wheat in November, some in December, January, and will shortly sow more. The people here are farming in one field this year. In it is eight thousand acres to be cultivated this year. With the blessing of Heaven we expect to have an early and plentiful harvest and not before it is needed. Some of the Saints here have come from warm climates where they grew cotton, rice, tobacco, sweet potatoes, and sugar cane, and they believe that all such things will grow here. At any rate it will be tried this summer. Four years ago my father brought with him a variety of seeds from England but on account of having to move about we have lost the trees and some of the seeds. If ever you have a chance to send anything to us, I wish my Uncle John Bently would make up a small parcel of choice garden seeds and fruit stones of different kinds and you forward them to us, and I hope we shall remain here to enjoy the benefits of them without being molested.

The distance to the sea coast is about 400 miles on a straight line to the nearest place, but a road for teams has yet got to be made. Our dependence for commodities that we can't grow and manufacture here will be upon what emigrants bring in. At present the Indians supply us with buckskin for men's clothing and as soon as we can raise the flax, the women will have to make their common wear. If you ever have a chance to send anything to us, I would be glad if you were able to send some fine linen, about 15 or 20 yards, and a few small wares,

as such things can scarcely be bought here at any price yet a while.

Today, March 5th, I returned home with others who have been away in a neighboring valley where we were sent on an errand to the Indians. I have seen a little more of the country and also of the wild Indians. They inhabit a pleasant valley about 50 miles south of here, in which is a lake about 40 miles long which is called Utah Lake. The weather was pleasant; at night we could roll up in a buffalo skin and sleep in the open air and enjoy ourselves quite well.

We are now commencing our spring's work and putting in all the crops we can. I intend to put in the whole, about 15 acres, if the Lord blesses me with health and strength which I am now favored with, as is all my family. Samuel and Mary go to school. I feel thankful to our Heavenly Father for the privilege of settling with my family in so good and congenial a country and amongst so goodly a people. Samuel and Mary are well. Liverpool and Hawarden people I can say nothing about, they not being here. I have now to close for want of room. I would say to all my relatives and friends, they all have my prayers, best wishes and respects.

Yours affectionately,

John Bennion

Written to Mrs. Hannah Berry.

1157727

Great Salt Lake City,
April 29th, 1849.

Dear Father and Mother:

We are now living in a good healthy country for which we thank God who in His kind providence hath brought us with this good people to so good a land. We have now been in the valley about one year and seven months and we like it better and better. The fertility of the soil surpasses anything I have before witnessed. You could hardly credit it if I were to tell you the crops that were raised last year. In some cases there were great failures. This was like a new world for farming and some try one way and some another. Some had hundreds of bushels of grain to sell after harvest and some had none. For my-

self I had enough to serve me. We have to do our raining in the summer season ourselves by using streams that come gushing from the mountains to run over the land. We have little or no rain in summer in this country, so that it don't trouble us about wet or dry season. We first make our water courses along the highest ground and when the land gets dry we turn the water over it. Every man has as much land set off to him as he wants or can cultivate. There is no land bought or sold. I have ten acres of farming land where I now live, four miles from the city on the banks of the river, called Western Jordan, and I have also a building lot in the city and intend to build a house on it this summer. We mostly build of brick dried in the sun. Grain here is at a high price yet, partly on account of some crops missing and partly on account of so much emigration coming in, and they are unable to carry much with them over a thousand miles. So far are we from any place of supply that we as a people have seen scarce times for food and will be until harvest. Yet no one has died for want. When our stock is out, we take it Indian fashion, live on flesh, meat, roots and herbs and such things as the country affords. As to myself have not been out of bread stuff yet; we have a little all the time till harvest. Esther used to go fishing and in two or three hours get 20 or 30 fish, and after I got my crops in I went a hunting amongst the mountains and in three days I returned home with about 75 pounds of mutton or mountain sheep. We gladly share in the hardships of settling this new country. It is a good country; we enjoy health, peace and can worship God according to the dictates of our conscience without being molested, and enjoy the labors of our hands. In seven years I have been in America I have made five farms. I trust now I have done traveling at least with my family. I have no desire to go to the gold mines which is only about 30 days journey on pack animals. Gold here is so plentiful that it will not purchase provisions, clothing or livestock. Indeed anything is better than money. Salt is most plentiful. Last Sept. I went to the Salt Lake with my wagon and with my shovel loaded as much salt as my cattle could draw home. It lays on the beach any

amount. I took a bath and found it as reported; when I got in deep water I could not sink myself but floated like a piece of wood in other water. I performed the journey in two days. It was about fifty miles. We had a severe winter. The Indian traders that have been in the country many years say they never experienced such a winter. Yet in the valley our stock have got their own living all winter and when the snow covered all the grass they pawed it off with their feet. The winter has suddenly passed off; we have had warm weather several weeks; yet the snow covers the mountains about half way down. Last summer I was on the mountain in June and walked over snow four feet deep. I was there again in August when in the morning the bucket with water in it was frozen over with ice. There has been no news for 4 or 5 months past as no person could get in or out over the snow.

As to religious matters, Mormonism is the same as it always was, Eternal Truth, and will prevail until it covers the earth. I desire to be remembered to my sister Mary, Joseph, and Elizabeth with her husband. I wish them well and many more of my relatives too numerous to mention. I would be glad to see them here; there is a chance for people to live comfortably and happy. But we have had, as it were, to break the ice. I expect to see some families from Liverpool here next summer. I likely shall meet them on the road as many of us go to help the companies on the last part of the road. We are desirous to hear from you, how matters and times are in our native country. We get no newspapers here as there is no established mail yet. But if you send by the post they will be forwarded to us.

We have now got far away from other nations and people, separated by long deserts and high mountains. If we have any trouble it must begin at home which is at present all quiet. This people have known the contrary and I have said years ago that I would like to see the people away by themselves. I now enjoy this privilege and I would say there is less crime or immorality than I have ever known among any people and I trust these people will be established here on a permanent footing. If father is mind to come here we would tell him this

is a sober country, for we have not seen any drunk in the valley yet. But mother would have to bring her tea with her, for there is little here. We shall have to grow and manufacture mostly all we need at home, so that Mary and Hannah would have to bring their finery with them. I must close for the present. Remember us to Uncle John and family, also Uncle Thos. and family. Farewell for the present, we remain,

Yours affectionately,

John and Esther Bennion.

Written to
Edward Wainwright,
Carlton Street, No. 33, Liverpool, England.

Greater Salt Lake City,
July 30th, 1851.

Dear Father and Mother:

We still hope to see you come to this good land to share with us the blessings which we are permitted to enjoy, for truly we have been blessed of the Lord. We came here of necessity, our enemies meant it for evil but God meant it for good. Scanty times is over, thank heaven, for we are now in the midst of a good harvest and there is hundreds of bushels of bread stuff to spare from last year. We have been led by the Father of Abraham to a good place in the valleys of the mountains. From various causes our possessions had become small but they have increased until we in common with all the saints here are better off than at any former period of our lives, and as said the wise man "As riches increase so do they increase that use them."

Since I last wrote to you the Lord hath added to us another son whom we named John Edward, was born January 1st, '51. We have now five thriving healthy children, so you may perceive that this is a fruitful country for children as well as for the products of the earth and livestock. This country is ahead of the States in many respects. Our old neighbors come along in search of gold and say we wish you had drove us here instead of us driving you. It happened to be our lot to be amongst the first settlers here so that we have had a good chance to wit-

ness the progress of this people. I have never seen, heard, or read of the like before. Four years ago last week the pioneering company entered the valley which hitherto had been thought unfit for being settled by civilized society on account of its altitude. They found good soil covered with grass from fine mountain grass up to the big wheat grass and reedstwo to eight feet high, also a few poor miserable Indians, the wolf, the antelope and the grizzly bear roamed at large over the prairie. This company led by the Almighty put down their stakes and went to work. Others followed in their tracks and now we see a large city and farming country stretched along these valleys a distance of 300 miles. We have now plenty of grain and merchants bring us plenty of goods of all kinds, also gold diggers bring us some dust to buy with so that you see this people are a prosperous and happy people.

There is now extended over this country a territorial government by the United States. President Brigham Young is our governor. We believe that still better days are ahead, home manufacture is encouraged and is going on which will greatly increase the wealth and independence of this people. Schools are had plentifully also public buildings and store houses. There are no beggars, lawyers nor scarce any doctors. If there was any they have to quit the business and go to work by which every man can live.

J. E. Bennion.

If you want to hear from us oftener you can if you write oftener; postage is cheap now. If you take the Millennial Star you will get much information from it that is useful.

Written to

Mr. Edward Wainwright.

Carlton Street No. 33, Liverpool, England.



CHAPTER V

Migratory Movements

President Young wanted the lands occupied by Bennion brothers and others adjoining them for a church farm, and at his request they vacated, moving now to a point across Jordan River, immediately north of Fourteenth South, whither Joseph Harker, in order to procure grass for his animals, had but a short time before preceded them. The excavations made for their dugout homes are discernible on the farm now owned by Bishop Daniel McRae of the Granger Ward. The little colony, consisting of the above named three families, also Thomas Mackay, Thomas Tarbet, William Farrer, William Blackhurst, and John Robinson, crossed the Jordan on the ice on January 9th, 1849, and thereby began the settlement of "Over Jordan." During the following summer the Bennion brothers and Joseph Harker, dissatisfied with their locations at Fourteenth South, moved up the river south to what is now known as the Field Bottom, immediately north of the present site of Taylorsville. Samuel Bennion located at the Butterfield Spring, John Bennion and Joseph Harker at the Field Spring, where they built themselves houses out of the whip-sawed logs that had already served them twice for the same purpose—in Salt Lake City and at Fourteenth South. Here fields were laid out, levies thrown up, fences made with stake and pole surmounting sod cut from the ground, the water from Bingham Creek taken out of its original channel and conducted to their farms. Here they lived until the fall of 1850, when they moved still further south to another bend in the river, where they located the permanent homes which they dignified by their presence and beautified by their labors as long as they lived.

Again were the whip-sawed logs of '47 brought into requisition as home-building material by being moved from the Field Bottom to the new home, and again did the Bennion brothers and their now intimate friend and neighbor Joseph Harker

turn their attention to the securing of water for the irrigation of their new homes. This was soon found and procured by taking from the Jordan River at a point near the mounds south of Taylorsville a small canal that later became known as the Lower Ditch and was the pioneer, in diminutive, of the present Bennion Power Canal.

During the years '49 and '50 the Indians had committed depredations upon the settlers, particularly in Utah valley, necessitating the sending of an armed force against them; and Samuel and John Bennion, the latter as a captain of militia, took part in the fight on Provo River in what was known as the "Ten Penny Ute War." Other hostilities of a like character led to a movement toward the building of forts in various parts of the country, among them one about a mile north of the present Taylorsville school house, known as English Fort, and intended as a rendezvous for the settlers in the neighborhood. Due to the stubborn and unproductive soil upon which it was located and the struggle necessary to obtain a livelihood it was also known as Fort Hardscrabble. The ground upon which it was located is now the Taylorsville cemetery, a resting place for the remains of some of its original locators. This fort was not completed, however, until 1854, when it was named Taylorsville in honor of John Taylor, a place which many people have been pleased to call home, a home from which have gone out into the world men and women of character and worth to the State.



CHAPTER VI

Founding the Final Home

It would perhaps be of interest to the younger generations of the family today to know the methods and conditions under which their forefathers slowly but surely brought under control and dominion the stubborn Jordan Bottoms, admittedly the most difficult and tedious soil in all Utah to subdue and conquer. And it may be well, in passing, to satisfy the very natural question arising in the mind of the investigators as to why these men chose for their homes a location of such questionable character. The answer is found in the fact that the pioneer Bennions and Harkers brought with them from their eastern homes several cows and sheep, from which nucleus have grown herds of cows and sheep, from the fact that the nomadic pastoral instinct is in the blood, and from the further fact that "over Jordan" could be found the most room and the best pasturage that the country afforded—conditions absolutely essential to this branch of Bennion livelihood.

But as to the farming: step by step were logs, poles, adobes and other building materials gathered together, day by day did some simple improvement appear, inch by inch did the stubborn salt grass sod yield to the persistent force and strength of two yoke of oxen attached to a small plow. No day or hour was allowed to pass, by any member of the family, unfruitful. And when the harvest time came, sickle, scythe and cradle, wielded by sturdy men, sometimes assisted by strong-armed women, carefully gathered in the precious growth of the summer season. Boys and girls of from six to twelve years of age were assigned to tasks demanding courage and responsibility in the care of handling livestock to which, today, only men are considered adequate. And so, as it usually does, did toil and hardship and privation give to these pioneer men, women, and children, strength of bone and tissue, of character and mentality that have been a splendid natural heritage to those who have

come after them. And this applies, of course, not only to those whose history is here recorded, but to all the Utah pioneers, and to all men and nations whose path of progress is over mountains of hardship and through the valleys of tribulation.

From now on the history of the Bennion brothers is not quite so closely interwoven. Separated by the Harker farm between them, their children grown older and more numerous, their property interests growing more extensive each year, it was but natural that the extremely intimate relationship and mutual dependence that had heretofore existed should be gradually decreased. And yet there can be no doubt that to the day of separation by the hand of death, each retained for the other the very highest respect, confidence, and brotherly love. Their livestock were herded together, each bearing his proportionate share of the labor and expense, each looked upon the interests of the other as of equal importance with his own, each was always ready and willing, with all available help he could muster, to assist the other in any enterprise requiring extra help, and in all cases of sickness or death in either family the other became a bulwark of strength and assistance, and with all tenderness and love carried, as far as it is possible for mortal man to carry, the burden of his brother. And yet it is impossible to write the history of the one without recording the lives of both. Side by side for the next four years they toiled, suffered privation and want, and conquered the soil they had chosen for a life's home. Side by side they fought the Indians; assisted in the construction, by hand labor, of the "Big Ditch," now the North Jordan Canal; and in the construction of the Taylorsville Fort, now made necessary by further Indian depredations. In the spring of '55, at about the same time, both built houses in the Fort and moved into them; together their sheep and cattle were moved to the north end of Rush Valley in the fall of '55 in search of pasturage—in fact, all through their lives this co-operation of effort continued whenever and wherever cooperation made either or both stronger.

Settlers had begun to locate on the bench lands lying north of the present Taylorsville and east of the Taylorsville Fort as

early as '53, having demonstrated that water could be carried to them through the proposed "Big Ditch." In '54 the fort was completed and occupied by some of the people. John Bennion records that he spent the winter of '54-5 in caring for sheep and cattle on his homestead, hauling building material to the fort, plowing, etc., but at the same time not forgetting to attend meetings, Sunday schools, dances, supervise day schools, visit with old friends, and practice sword drill with the militia, and that on March 8, 1855, he began building his house in the fort, also that on the 29th of the same month he gave bond as assessor and collector for fortifying purposes.

As before noted, the sheep and cattle belonging to the two brothers were driven to the north end of Rush Valley in the fall of '55. The expedition was in charge of John Bennion, who took with him his entire family, the livestock being driven by his son Samuel R. and his nephew, John R., both of whom had long since so demonstrated their trustworthiness in the handling of livestock that there had been turned over to their father to be cared for by these young boys, many small lots of sheep and cattle belonging to various residents of Salt Lake City and neighborhood, among whom were John Taylor, Bishop Edward Hunter, Dr. J. M. Bernhisel, Barnabas Adams, and others. The original accounts, still in existence, of the receipt and delivery, accounting and division of increase, etc., of these sheep and cattle remind one of the scriptural prediction of the gathering of the elect, "one of a city and two of a family," and in numbers seem ridiculously small and insignificant in these days when like business is done by the hundreds and thousands. And yet these small matters were the foundation upon which not only the Bennion brothers themselves, but, a few years later, their older sons, built for themselves a comfortable living and competence.

During the severe winter of '55-6, Mrs. Esther Bennion, living in a rude cabin hastily thrown together on the shore of Rush Lake, took care of her family and directed the children in the care of the livestock, an arduous task, the stock being poor, feed scarce, and weather severe. Her husband spent the winter

principally at Taylorsville, working on the canal and otherwise caring for the home place, yet making frequent trips to the family in Rush Valley, one of which was made on foot, a distance of forty miles in one day, and that after a long day of weary walking hunting vainly his horses the day before. An entry or two in his diary shows that this winter marked about the lowest ebb to which the tide of adversity took these still undaunted people. Under date of February 18th he writes:

“Went to the city with the team. Took in some hides. Could not buy any breadstuff anywhere at any price.”

“Tuesday, 19th. Hunting up breadstuff. Got one bushel of corn from Brother Luckham.”

The late winter and early spring saw the return of the family to Taylorsville, and a long, tedious effort it was to get back to the old home with the weak and dying cattle and sheep. The loss in livestock was quite heavy.

Another interesting entry in the record of that year follows:

“This day I obeyed the Law of Consecration by deeding over the following property, to-wit:

Lot No. 10 West Jordan Survey, 30 acres, value.....	\$400.00
Lot No. 6 of the subdivision of Lot No. 8, 38½ acres.....	250.00
A lot and adobe house in Taylorsville.....	400.00
Four oxen, \$150.00, four cows, \$125.00.....	275.00
Three two-year-olds, \$60.00, four calves \$16.00.....	76.00
Three horses and two colts.....	225.00
Three wagons \$90.00, farming emplements \$25.00.....	115.00
Eighty sheep \$400.00, one pig \$5.00.....	405.00
	\$2146.00

Total valuation, Twenty-one Hundred and Forty-six Dollars.

Witnesses: W. W. Phelps, E. Smith.”

The record also shows, however, that, although like Abraham of old, he had placed his all upon the altar, no sacrifice was required of him, for the next day found him plowing and hoeing corn, irrigating garden stuff, etc.

On December 11th of that year (1856) he was ordained a high priest by Patriarch John Young and Joseph Harker.

Little did these good people know of the schemes and machinations being hatched against them at the national capital, so soon to break in upon their peaceful pursuits and efforts to reclaim the desert wastes to which they had come. No writer of today could so well paint the picture or tell the story of the pastoral life they were then living as does the following extract from a letter written by John Bennion to his wife's sister, Mrs. Hannah Berry under date of April 15th, 1857:

"We are all enjoying good health and have since last we wrote. Peace and prosperity is the lot of the saints in Utah, whatever else is going on in the old world. The past winter has been an unusual snowy one though not so cold as some previous ones. The season has opened very favorably and farmers have been very busy putting grain into the ground very extensively. Seed is plentiful. Wheat can be bought for a dollar a bushel in cash. Money is scarce in the country, consequently the business of home manufacture is all the go, as the people have not the money to buy imported goods. As good luck would have it we have laid the foundation for this by getting a good flock of sheep and a spinning wheel at work in the house. Mary can spin now pretty well and Angeline is learning. All my family now wear their homespun, some of all and some half cotton. The cotton yarn is brought here by the merchants. This spring a company has gone to settle in the south part of the territory for the purpose of growing cotton, also flax growing is gone into very extensively.

"I am proud of my family clad in homespun, yet it will be some time before we can make our fine linen. There is considerable of this needed among this people. The merchants sell good linen at the rate of five shillings a yard.

"We live on the same farm and I am teaching my boys to be farmers and I want the girls to learn to spin and weave as well as make butter and cheese. Esther can teach them to make good butter and cheese, but the other part we have to

hire some person to work at it in the house and by this means the girls learn it. Last winter our children attended school, except the youngest. She is now over two years old.

“There is also another company of chosen faithful men going to the nations of the earth to preach the Gospel and gather up the saints to these peaceful vales. They go with handcars. Of their successes in traveling you will learn from Bro. Woodard, the bearer of this note, who is an old neighbor. He is a missionary to Italy and is a good man. Treat him kindly for our sake and for the Gospel’s sake. This I have no doubt you will do, as you have done it to other elders, for which kindness to them and to us you will in no wise lose your reward.”



CHAPTER VII

Military Movements—Meeting Johnston's Army

John Bennion had been a member of the Nauvoo Legion in Illinois, and during the first ten years of his life in Utah had faithfully continued his allegiance to that organization, its drills and musters; and so it came about that when the government, owing to malicious misrepresentations made at Washington by unprincipled individuals seeking to make capital for themselves at the expense of the "Mormon" people, decided to send an army to Utah to overawe and subdue a supposed rebellion, an event which occurred in the summer of '57, and when the saints in conference assembled and after fully considering the situation, decided to oppose with all the strength and force at their command, the entrance of this armed force into the Salt Lake Valley, he was among the first to be called into service. His record shows that on July 5th of that year, at the close of a day of active religious duty, he was informed that the day before he had been elected a captain of fifty. The record then goes on with the usual routine of farm work, business affairs, and the tasks occupying the attention and efforts of the various members of the family until September 26th, on which date he received, about sundown, the following notice from Adjutant Cutler:

"Headquarters Second Brigade, First Division,
"Nauvoo Legion.

"Captain J. Bennion—

"Sir:—You are hereby required to appear at the headquarters of the Brigade on the 27th inst., at 6 o'clock a. m., mounted, armed, and equipped with five days' rations, to take command of the detachment from the Second Brigade, and there await further orders.

"F. D. Richards,

"Brig. Gen'l Commanding 2nd Brigade."

The interesting events which followed were so accurately and carefully recorded by Captain Bennion that it is thought

best to copy them verbatim here, it being very evident that any attempt to rewrite them would but detract from the interest with which the present and future generations will peruse them. On September 26th, the day of the receipt of the above order, he writes:

“Bro. Sam’l received a notice to be the Adjutant of the detachment. We were all busy during the night to get ready. I rode to the herd and got my saddle.

“S. 27th. Left home about sunrise and went as required to headquarters of the Brigade. The men assembled, were organized, and started—sixty mounted men, five baggage wagons. I received the following letter of instructions:

“ ‘Headquarters 2nd Brigade, 1st Division,
“ ‘Nauvoo Legion.

“ ‘14th Ward, G. S. L. City, Sept. 27th, ’57.

“ ‘Captain John Bennion —

“ ‘Sir: You are instructed to march the company now placed under your command, with all reasonable speed, and join the command of Col’s Cummings and Burton, which is supposed to be in the vicinity of Green River.

“ ‘Although you are required to permit no needless delay, you will observe caution and not permit your animals to be overtaxed by which they might be unfitted for any future service.

“ ‘Be always on your guard that you may never be surprised and hold yourself and men subject to the orders of Col’s Cummings and Burton, who have charge of the present expedition. You will instruct your Adjutant to record all incidents of importance or interest that may transpire with you, or that may come to your knowledge during this campaign, and report the same to this office.

“ ‘May the God of Armies qualify you abundantly for the duty now imposed upon you.

“ ‘F. D. Richards,

“ ‘Brigadier Gen’l Commanding 2nd Brigade.’ ”

"I left the city at noon with a few men that were behind, overtook the company, and camped in line at the foot of Big Mountain, tied up our horses and put out a guard. About three o'clock a. m. an express rider came into camp with verbal orders from Col. Burton to leave the baggage wagons and take only what we could fasten on our horses, viz.: one blanket and rations to do us to Bridger, and hasten there with all speed, as the U. S. troops were coming toward the city force march speed.

"Mon. 28th. Accordingly we sent back four wagons and eight horses, directing the drivers to go direct to Gen. F. D. Richards and thence as he instructed, while we traveled on. Nooned on East Canyon Creek and suppered on the Weber, where we were joined by Captain Milo Andrus, who had started from the city a few hours before us with ten men. We again saddled and marched five miles up Echo Canyon, camping about one o'clock. An express by Bro. Hennefer called in camp and delivered a message to us to the effect that the soldiers would be at or near Bridger that night, and that we were to hasten.

"Tues. 29th. Marched on about fifteen miles and nooned. While here Gen'l Wells and staff passed us, stopping his carriage, around which the men gathered, and from which he counseled us to take good care of our animals as he would need some good fresh horses. We passed him as he nooned and he again passed us. Towards evening we baited the animals, took supper, and traveled on to Bear River, camping near Gen'l Wells.

"Wed. 30th. Continued on our march, the Gen'l again passing us on a halt. We nooned on the Muddy, and arrived at Bridger about sundown, where we camped in front of the fort and fed our horses hay. Our Company consisted now of fifty-six men, sixty-three horses and one baggage wagon, all in good order and ready for duty. We had attended to prayer twice a day, calling upon the Captains of tens in turns, with the exception of Rufus Forbush, who was not a member of the Church but was a good officer.

"Thurs. Oct. 1st. My Company was detailed to guard Fort Bridger, where the General was now quartered and a company engaged caching iron, etc. We now drew our rations from the commissary. At sundown, Col. Burton's command marched to the Fort and formed a square of which we formed part. Gen'l Wells, Elders G. A. Smith and Taylor addressed the Regiment, consisting of about two hundred cavalry men. Afterwards Gen'l Wells prayed for and sealed upon the armies of Israel, by virtue of the Holy Priesthood vested in him, the blessings of Almighty God.

"After dissolving the square twenty men were detailed from my Company, First and Fifth Ten, and marched forthwith to Big Bend, on Black's Fork, eighteen miles, to watch the U. S. Troops.

"Fri. 2nd. Still kept up the guard for the Fort. Ten more good men and the best horses were selected from my Company to join and serve in Major Lot Smith's command. The guard was now released and I, with about fifteen men, was joined to the Lancers under Major McAllister, the remaining few, having the poorest horses, stayed on the ground and served under Col. Callister about Forts Bridger and Supply. Major McAllister, with whom I was now joined, and acted as a Captain of Ten, marched fifteen miles east and camped on Black's Fork, with the twenty men already there, making seventy in all.

"Saturday 3rd. Marched east six miles to good campground. At six o'clock p.m. I was ordered out with my Ten and piloted near to the soldiers' camp by Bro. Scott to relieve Lieut. Pugh. I was instructed to know the whereabouts of the enemy's camp, how they guarded, relieved, and traveled, and ascertain their number if I could. I took with me two men, Bros. Williams and Mecham, leaving the balance with my brother Samuel, and approached the enemy's camp, saw the guards changed at daybreak, and saw them turn out their stock, which were guarded close to camp. During the night we heard two bells about half a mile down the creek, and at about two o'clock a.m. Bro. Williams and I went toward

them on foot. We got sight of one or two cattle, when a noisy hound dog ran towards us and we quietly drew back. I came to the conclusion that the bells, dog, and the few cattle had been placed as a snare for us.

"Sun. 4th. At daybreak, after warming by a fire, we went towards the camp. Rode a little outside the picket guard to a bluff in full view of the camp. The soldiers were not traveling today, but collected in groups and gazed at us. I now sent Bro. Mecham back to camp to report. We then went to the creek above their camp and near their stock. While going back towards the bluff we met a man whom at first sight I concluded was a camp guard, but afterwards thought was hunting rabbits. He eyed us very closely, and we bid him 'Good morning' at a distance of fifty yards, but kept on our way toward the bluff. When about three hundred yards off he sent a bullet whizzing past us, after which he walked hastily to their camp. While at the water I had remarked, 'If we get away clear we shall be lucky men.' I made a draft with my pencil of the camps, stock, etc. We traveled about a mile when two mounted men overtook us unawares in the hills, and asked us many questions about what we were after, etc. We kept riding on, answering them short and indirect, and they soon turned about and left us.

"We now found our comrades. O. P. Rockwell came along about noon and relieved us and we struck out for the camp-ground where we had left our Company the night before, and with only a cake in our pocket. Reaching there with the sun about an hour and a half high, we found that the Company had left in the morning to join Col. Burton and march to Bear River. After resting a little while we followed on their track across the country to the Muddy, and up along it until near midnight when, weary and sleepy, we turned out our horses and lay down to rest.

"Mon. 5th. Got up the horses and traveled three miles, where we overhauled Major McAllister ready to march. We stopped to breakfast and then followed them, now on the old Oregon Road. We nooned on the Muddy and soon after overtook the Major, now joined with Col. Burton's command. Sup-

pered on the Muddy and went on a few miles further after night. I reported all I knew about the soldiers, and Col. Burton concluded there was no need of his hurrying night and day to head them off.

"Tues. 6th. Regiment formed square and I was called upon to act as chaplain. I wrote a letter to Bishop Hunter and another to my family, same being sent on by express. Was again under march by 3 o'clock. Traveled up B. R. Muddy to the head, crossed Bear River Mountains, and camped on the B. R. Muddy, having made twenty-five miles today. This was the first made Oregon Road, and the most western.

"Wed. 7th. Had rained part of the night. I was detailed, now, with my Ten and another Ten from the Lancers to go back and watch the soldiers. With two pack horses and four days' rations we traveled down Bear River to Big California Road, called the Sublate Cutoff. Camped off the road in a gully. Had seen on the road two horse tracks, one shod. Found two marks in the road with the foot.

"Thurs. 8th. Had rained in the night. We traveled east on the Sublate Road, which was rough and difficult on account of the falling snow as we crossed the mountains. Horsemen had crossed and we sent an express back to find out who they were. The rider returned about midnight saying it was J. Gammel and a few others going to Burton's camp. We camped on Ham's Fork, about thirty miles from Col. Burton's camp.

"Fri. 9th. I was detailed with six others, viz.: John Clawson, C. V. Spencer, A. Hardy, A. Williams, G. Wilson, and——Godbe, to travel down Ham's Fork to the U. S. Troops and watch their movements. I sent two in advance, G. Wilson and A. Williams. They left the creek to shorten distance, while we followed it and lost them. We dined on Rocky Ridge, suppered, and rode until we saw the enemy's camp-fire about half past nine p. m. Two held the horses and three of us walked toward the fires, but the night being dark we could not learn anything important. We then went up the creek about two miles and camped in the willows. I told the boys to lie down and sleep while I kept a little fire and watched the remainder of the night, during which it snowed considerably.

"Sat. 10th. Morning foggy. Sent two men on each side of the creek to view the troops while I went alone down the creek. Bros. Hardy and Godbe saw them turn out their stock at daylight and keep them near the camp in two or three lots. The camp was much more compactly arranged than when we saw it before.

"We went three miles up the creek, dried our clothes, took an early dinner, and sent three men, viz.: Bros. J. R. Clawson, C. V. Spencer, and A. Hardy, to report to Captain Winder, while Bro. Godbe and myself stopped to watch the troops. We stopped in and about the willows, but saw only one man, apparently hunting rabbits.

"Sun. 11th. We started toward the troops, saw two horsemen and soon others coming in sight. Not knowing who they were, we put for the hills and from a point looked down on the squad scattered in an irregular position. When they saw us, two of their number rode towards us, and when about three hundred yards off I could see the epaulets on the shoulders of one of them. We now knew they were officers of the army but we awaited their approach. Riding up the steep bluff they bid us 'Good morning' in a very gentlemanly manner, talked first about the weather, made inquiries about the winter setting in, and then one of them said, 'I advise you gentlemen not to be too free in gratifying your curiosity.' Bro. Godby asked him why. He said there was no danger from the troops if we did not interfere with them, but said there were men along who had been driven from Salt Lake, and whom they could not control. Bro. Godbe said he wished they were all of that class. 'Why?' said one of them quickly. Bro. Godbe gave him to understand that they were of bad character and would meet their just dues on attempting to come in. The officer said this was U. S. territory, and that the Government had a right to send troops here, that the destroying of public property was treason by law, and that most assuredly everyone engaged in it would be hung. He also said the troops were moving up the creek and would see Bridger in a few days. By appearance, one was a lieutenant, the other a doctor or chaplain, and both

had revolvers; also one had a Sharp's rifle, the other a double-barreled shotgun. One more man was now coming toward us and we left for the hills. Soon we saw two riding fast who would have headed us off as we made for the creek, so we galloped again to the hills. A snowstorm now set in and we lost ourselves for a while, but finally located ourselves and started for camp. We dined at Rocky Ridge, and found by the roadside a board on which was written, "Bennion's Company break for Echo."

"We had left a scanty supper and it was about seventy miles across to Echo, which would be a full hundred if we followed the Company, who had been ordered to Echo soon after we left them. We steered S. W. course and camped after dark on the Old Oregon Road, having come twenty miles after noon.

"Mon. 12th. Left the road and took a southwest course fourteen miles over a very rough country, struck a trail up a smooth canyon, over the rim, and down a canyon that struck Bear River where it passes through the narrows, and thence up the river sixteen or eighteen miles. We then struck a more westerly direction until about 11 o'clock p. m., when, our animals being very tired, we stopped in good feed. After burning sage we lay down in the warm ashes.

"Tues. 13th. At daybreak we heard an ax chopping, which cheered us up and we went over the mountain where, to our great satisfaction, we found Col. Burton's camp at Cache Cove, head of Echo. Made a report of our trip to Col. Burton, after which we enjoyed a good meal in his tent. The three brethren that went ahead the day before and followed the Company had suffered from hunger, being forty-eight hours without food. They had been met with provisions sent out by Captain Winder.

"I felt I had been blessed and directed by the good providence of God, and had been neither faint nor very hungry. In the afternoon, Col. Burton's command marched down to the batteries in Echo, where Bro. Pugmire had a good supper provided for Bro. Sam'l and myself, and which we enjoyed in his tent comfortably.

"Wed. 14th. Regiment formed a platoon of twelve, with men of the company that went out with me, Ten with Major L. Smith, twenty under Captain O. P. Rockwell, and the balance under Col. Callister at Forts Bridger and Supply. Today we were marched to the batteries and instructed in the order of battle. I saw the spot, easily seen by the blood, where Bro. Simmons was shot dead by a ball from the gun of one of his comrades who had taken aim and fired, but who thought his gun would not reach so far.

"I received a letter from Gen'l F. D. Richards instructing me to make returns of our fit-out when we marched from G. S. L. City. I answered giving an account of the situation of the Company as far as I could. The Adjutant took an account of those present.

"Thurs. 15th. Our mess got timbers and brush and built a wick-a-up. Pleasant weather but nights cold. I wrote a letter to my family.

"Fri. 16th. Laying in camp. O. Arnold came along on his way home. He wished to be administered to, which I did with Bro. Sam'l and Patriarch John Smith. He told me that he was accidentally shot by the going off of Henry Day's gun on the 5th inst., the same day the wagons were burned. His wound was severe, and I thought that if he recovered it would be by the Lord's helping him in answer to the faith and prayers of the people.

"Sat. 17th. Company formed and moved down to the Weber to better campground. I was appointed Captain of the guards. Sent a few lines to my family by O. Arnold.

"Sun. 18th. At guard quarters all night, which was very windy and some snow. The stock being kept over the river, and the night being very dark, we found it very dark crossing and recrossing. We received from Gen. Richards some coffee, sugar, tobacco, soap, and bitters per Major Pugmire. We shared equally with his Battalion.

"Mon. 19th. Col. Burton's command marched for the city. He instructed me to wait a day or two and thought that by that time the balance of my Company would be along and

we could all go in together. I wrote Gen. F. D. Richards giving him this information and acknowledging the receipt of some articles sent by him. The remnants of three Companies were now joined to mine, making a total of forty-three men under my charge. I reported each morning to Adjutant Whitney.

"Tues. 20th. Morning cloudy and some snow, so that we appreciated the tent left with us by Col. Burton, which tent was to be left at the Tithing Office when we reached the city. Morning prayer by Bro. Williams. Drew two days rations of meat and three of flour. Evening prayer by Lieut. Balser.

"Wed. 21st. Prayer by Bro. Allen of Springville. Lieut. Balsers' Ten of the Light Artillery left for the city, and by them I sent a few lines to Gen'l Ferguson informing him where we were camped and inquiring whether still to wait, or go in, or send for what we need for further service. After night received an answer to wait a day or two longer, when probably the remainder of my Company would be up to go in with us and that I need not send for anything from home. Prayer by John Chidester.

"Thurs. 22nd. Was indisposed during the morning, and in the afternoon had a platoon drill. Prayer by Adjutant Sam'l Bennion.

"Fri. 23rd. Roll call. Thirty-two present. Prayer by Thos. Carlisle. Had not heard from the men still back, so with the sanction of Col. N. V. Jones, with the men of my Company we marched for Salt Lake City about three o'clock p. m. Called at Col. Little's camp about sundown, and was treated courteously by him. While there heard by express that some more of my Company were on the way down Echo Canyon, so we camped at first cottonwood grove in East Canyon. Prayer by A. Williams.

"Sat. 24th. Prayer by A. Smith. While waiting in camp for the men to come up, Gen'l G. D. Grant, Col. R. T. Burton, and B. Young passed us going out. About sundown about sixty cavalymen came up under command of Captain M. Andrus, being from different commands, but of whom twelve or fifteen went with me. Captain Andrus had been instructed by Gen'l

Grant to disband the Company here so that the men could go home in squads to the different neighborhoods by the nearest route and there report themselves.

"Sun. 25th. I attended prayers, and with the men from West Jordan marched by the nearest route home, via Parley's Canyon, arriving there at 3 o'clock.

"About twenty-five of my men are yet out, mostly men who had the best horses, two had gone home sick, and one wounded. Had been in service twenty-nine days. Col. Burton instructed me to go home and report, and be ready for further service.

"I found that some members of my family had been sick, but all were now well. Sam'l R. had worked two weeks in exchange for help, had got my wheat threshed, amounting to one hundred and sixty-two bushels, had gathered the corn and vegetables, and on the whole had done well."

After two weeks of busy days and nights spent in preparation for the storms of winter, attending meetings, etc., there came another call to arms. These intrepid farmer soldiers again shouldered their guns at a moment's notice and marched away on another expedition of three weeks' duration, very similar to that already recounted in detail, except that on this trip they went out as far as Echo Canyon only, and did not come into such close contact with the government forces.

The Bennion brothers were again members of the expedition, seemingly inseparable, traveling side by side, transferred together from one company to another, and assigned like duty as occasion demanded and opportunity offered.

John and Samuel were ordered from M. Kelsey's battalion to act during this campaign as adjutants in Major Pugmire's battalion.

Dec. 1st. The Legion formed and was addressed by Gen'l Wells, who congratulated both officers and men on keeping back the United States troops without shedding their blood, and exhorted all to profit by this campaign and do better for the next.

Gen. Wells dismissed the army to return home.

CHAPTER VIII

Building Business and Homes

The ensuing five years, while showing no events of great importance, from a historical standpoint, are yet a record of an unyielding struggle to conquer the sterile Jordan Bottoms, the plagues of crickets and grasshoppers, and to provide the necessities of life for the rapidly increasing families. There was something for everybody to do, even the little children, and all worked together faithfully and zealously to care for the livestock, to make the soil yield up its treasures of grain and garden, and to add little by little the improvements necessary for the comfort and well-being of the family.

Nor was the intellectual side of life forgotten. A new house for a home, completed at the cost of much toil and sacrifice, was dedicated and opened as a schoolhouse for the children of the neighborhood, with Mrs. Esther A. Bennion as a teacher until other arrangements could be made. Meetings, night schools, picnics, and dances, notwithstanding the toilsome days, were of frequent occurrence, to say nothing of the interchange of hospitality shown in the giving and receiving of visits with the many friends and neighbors who had shared with them the dangers and privations of the emigration days—visits unattended with the formality and lavish entertainments of today, but rather visits unannounced and unpretentious, yet characterized by an open-hearted freedom and welcome that made everybody feel that they were all members of one big family. And indeed so they were, in many respects, as shown by the following from John Bennion's journal under date of May 20th, 1860:

"Opened a Sunday School; after which I rode to the Bishop's (Gardner), carrying to him a report of the bread stuff and bread eaters in this branch. One hundred seventy-eight persons reported in the branch."

There is noted also constant interchange of labor, hunting

of lost horses and cattle, washing and shearing of sheep, etc. Especially is this true as between Bennion brothers and Joseph Harker and their children.

It might be supposed that during the winter of 1857-8, with a hostile army located at Fort Bridger, awaiting only the coming of spring so that they might descend upon the people and by force quell and punish their supposed disloyalty, that terror would reign in their hearts. But such was not the case. Instead, the people continued in the performance of their daily vocations, attending meetings, and, as spring opened up, planted the usual crops just as though there were no armies in existence.

But it is not our purpose to write a history of the Utah pioneers as such, something so frequently and so well done by others, but only to do so to the extent necessary to show the parts taken by our respected ancestors. And yet this record would not be complete did it not mention briefly the fact that in the spring after an investigation by peace commissioners resulting in the disproving of the reports of "Mormon" disloyalty, the army came into Salt Lake City, passed through it, and located at Camp Floyd, in Cedar Valley. There they remained until the breaking out of the Civil War with little or no inconvenience or annoyance to the people; but, on the other hand, bringing to them through the distribution of money and other material things that are concomitant with the occupation of any country by an army, many blessings and comforts that they had not theretofore enjoyed. But this happy solution of a threatened calamity was not accomplished without bringing to light and entering upon the pages of history a story of bravery, devotion to duty and principle, of care for the unfortunate and helpless, and of a grim determination to fight to the last ditch, yea, even to resort to that last desperate resource of a people whose only hope has fled; and who with ax and torch lay waste their own country, and destroy utterly the fruits of years of energy and toil rather than see the enemy enjoy them.

Following the advent of the army and the return of the

people to their homes, there came a period of growth and material advancement in which the Bennion family shared. Their livestock increased rapidly, field and garden yielded more and better products, and with less labor, more money was in circulation, homes were better furnished, merchandise could be bought at prices far below what had been heretofore known, and the people felt themselves prosperous and happy. And the elder children were now grown. John records that on April 6th, 1861, in his own house, he married his daughter Mary to George Calder. Later in the same year he notes that he was occupied hauling sleepers for the Tabernacle in Salt Lake City.

The winter of 1862-3 demonstrated that Jordan Range was no longer a suitable place for the increased numbers of livestock now being raised there, and on July 8th, 1863, a party of twelve men, among whom were Samuel and John Bennion, A. O. Smoot, Adam Sharp, and R. T. Burton, started out on an exploring expedition in search of pastures new. Their course took them through Cedar Valley, Rush Valley, East Tintic, West Tintic, and Skull Valley, and resulted in the selection of the south end of Rush Valley for ranching purposes for the entire party, not all of whom, however, carried out their intention of removing their stock to the ranges thus selected.

The Bennion brothers were not slow to avail themselves of the splendid grazing facilities afforded by the Rush Valley country, and on August 14th started both sheep and cattle for the new herdground. Upon arrival there, a permanent camp was located on a small stream flowing out of the mountains, which stream became known as Bennion creek, and the canyon out of which it came as Bennion canyon. The camp as located is designated in the writings of John Bennion as "Mountain Home," but later became generally known as "The Old Place," a haven of refuge and shelter from the inclement weather of the winter, a sacred spot in the hearts of strong men of today. Here each of the brothers built a log cabin and corrals, enclosed a small tract for a garden patch, and here was maintained for the next twelve years headquarters for

both sheep and cattle interests, which grew and prospered abundantly during that time. The home thus established, while always humble and unpretentious, was yet the scene of much quiet enjoyment and contentment to the various members of the family who resided there as occasion required, and besides furnished a hospitable fireside in time of need to many a weary traveler whose course took him into this unsettled region.

The following lines, written by Mrs. Esther A. Bennion in memory of the days when she and Mary T. Bennion lived there together, give ample proof, not only of the love of the inmates for the old mountain home, but also of the affection and high esteem in which two women, wives of one man, held each other:

TO MARY

In the old log cabin in the hills, Mary,
We've spent many happy hours,
Our children playing about the door,
Bright as the summer flowers;
And though we may sigh for the social life,
And the joy that friendship brings,
We have found many pleasures in duty's path,
Pleasures which leave no stings.

Sometimes we feel we are banished, Mary,
As the days and weeks roll by;
We look to the eastern mountains
With longing, wistful eye.
We sometimes feel as if shut out
From friends and kindred dear,
Yet this is but a moment's thought—
Our duty calls us here.

May memory turn with pleasure, Mary,
To the happy days we've spent,
In our old log cabin in the hills,
On everyday duties intent.

How we may spend our future years,
Or where our lot may be cast,
We know not, but we'll never regret
That unforgotten past.

Bennion Canyon, 1866.



CHAPTER IX

Livestock Development and Dixie Mission

On October 25th, 1863, John, who had been acting as Presiding Elder of the Taylorsville branch of the West Jordan ward was released and Samuel appointed to take his place, the former expecting to give much time and attention to the livestock interests in Rush Valley. Thither he went immediately, and there he wrote and recorded the following "New Year's Reflections," given in full here because they so thoroughly and so accurately depict the thoughts and feelings and character of the writer, as also because of their historical value.

"New Year's Reflections, 1864"

"The year 1863 has now gone, a year big with events that were to take place in the latter days. Wars and rumors of wars are becoming so common among the nations of the world that they attract but little notice among the Latter-day Saints situated here in these peaceful vales of Deseret. And yet these things are pointing to the drawing near of the time of the coming of Jesus to put down wicked rule and avenge the blood of the prophets.

"It has been a year of much sickness among the people, and many have died. We have been called to part with our loved daughter Lizzie, who died November 2nd. Her earthly form was consigned to the grave, but I think the spirit soars in realms of happiness, and there associates with our friends and kindred that have gone before and communes with them about our well-being here in this lower world. Her noble form, intelligent mind, and attachment to the family, united with innocence and goodness, will promote interest and strengthen the tie of family union on this and the other side of the veil.

"A son has been added to the family, and we have named him William. The Lord hath prospered us in our labors. We have finished and moved into our new house. May we so

adorn and beautify it that our children and grandchildren, when they are scattered about on the waves of time and chance, may with pleasure remember that happy home on Jordan River.

“This year, also, we commenced to make a home in Rush Valley for the purpose of keeping our sheep and cattle. Such has been the risk and loss on West Jordan range that this move was highly necessary. So far we have been prospered in this undertaking, and Mary T. and her children make their home at this our Mountain Home in Rush Valley.”

In October, 1864, carrying out the well-known doctrine of self-support and home industry, so earnestly and consistently put forth by President Young, John Bennion, among others, was called to go into Utah's Dixie and engage in the raising of cotton. But the call provided that in lieu of going himself he might fit out and send a substitute, which alternative he chose, sending a man named William Jones. The expedition located on Virgin river in Washington county, but after a year or two of expensive experimentation, was found to be unsuccessful and was abandoned.

At the beginning of another year we find another record of New Year's Reflections which, for reasons already given, are here copied in full:

“January, 1865, New Year's Reflections

“The past year has been a time of prosperity with the people of the Latter-day Saints, in these valleys. Crops, on the whole, have been better than any season since we settled the country. The large increase of population in this and neighboring territories, and the words of inspired men, have awakened the farmers to a sense of duty to take care of the grain and lay it up in store that Israel may have bread when famine is wasting the Gentile nations. Some few not of our faith are already casting their lot among us for peace sake, and many more are tired of the war and trouble in the States.

“In this day of prosperity I pray the Lord to preserve me and my family in the faith and love of the Gospel, that we may

keep our garments unspotted from the pollutions of this vain and wicked world.

"The year has passed very favorably with us. We have had some sickness in the family, Maria, Harriet, and Ira having had the measles, and Rachel a severe spell of rheumatic fever. But she is better now and with John E. attends school. On the fifth of January Esther gave birth to a son in her forty-seventh year, and we have named him Ira.

"In September Esther Ann moved over to Mountain Home to be company for Mary T. This fall Samuel R. took up an interest there with the stock, he having received a lot of cows from J. M. Bernhisel to keep on shares. He also is to look after my concerns there. I expect now to continue more fully, with Heaven's blessings on my labors, to improve my Jordan Home."

That his expectations were realized, and that the blessings so devoutly invoked accompanied his labors, none who knew the old Jordan Home as it grew and developed under his hands will deny. And he grew with its growth. With eye and ear ever open to that which is highest and best in thought and feeling, with an appreciation of the growth and development of science, art, and literature, and with an inborn taste for the appropriate and beautiful in landscape, he made wise use of the natural topography of his surroundings and planted trees and flowers, laid out walks and roads and otherwise prepared the foundation of a country home such as was scarcely known in all the neighborhood in his time.

But in the very midst of this all-engrossing labor, there came another call in the interest of that cause which, to him, was paramount to all others. In the fall of 1868, after almost four years of assiduous labor on the Jordan Home, he received a missionary call to Dixie again, where he was to labor under the direction of Elder Erastus Snow in the strengthening of the "Muddy Settlements," located in Lincoln county, Nevada. To hear was to obey, and on November 11th, with his wife Esther A. and her family, he started on his mission, a mission that occupied five of the best years of his life, and that required

him to establish not less than half a dozen different homes, as he was called from place to place by the Church authorities, and as, in their judgment, he could best serve them, acting as caretaker of sheep and cattle for the people, or as bishop of the ward.

At the end of five years he was released, and returned with his family to the Jordan Home, to which, in the course of this mission, he had made several trips, and during one of which he had, under a suggestion from President Young, visited his old home in England for the purpose of gathering up genealogical data, and of once more getting in touch with the members of his family. That visit he enjoyed very much, being very well and cordially received by his relatives there, all of which he faithfully chronicled besides reporting very fully in his home correspondence at the time. The data gathered has been carefully compiled, and is carried in the family genealogical record.

The record of these last five years, as also of the four preceding ones, shows many items of family history, many thoughts and reflections well worth the consideration of the student of this man's life, but we will content ourselves with presenting but one other extract, written June 5th, upon reaching the Jordan Home on his first visit from Dixie.

"Reflections

"When I left home on the 11th of last November, I felt some considerable care on me, leaving my family and business; but more so starting on a journey of about five hundred miles, with a wife and young children, and at this season of the year. I had never before handled a four-horse team. It was satisfactory to me to reflect that my family remaining at home had practiced industrious and business like habits, and would get along well if they enjoyed health.

"In our journey we had not a storm at all, and the traveling was pleasant throughout. I had not before seen the country, but had heard and read much about it.

"I saw many old friends at their homes, had friendly meetings with them, but could not spare time to tarry. Look-

ing at the settlements from Franklin on the north to the Muddy on the south, their advantages and disadvantages, I thought those had the best place who had improved and made it so by industry, skill, and good taste. People may have big farms and good country around, and yet be poor as to this world's goods; others again have little farms, but with good management, indoors and out, are found in comfortable and thriving circumstances.

"The counties of Juab, Millard, and Iron might extend in wool growing and make it a source of wealth to them, the mountains on the east and the desert on the west being very inviting to the business. In Piute county all the stock a man wants is what he can tie up and feed in a stable. St. George is a nice city to be built up by the country around and with means from the North.

"Our company traveling down was a very agreeable one. I had a heavy load, but the brethren helped me whenever I needed help. With me there were from West Jordan, John Egbert, Samuel Bateman, and William J. Spencer, and we were joined later by the brethren from Salt Creek. We met with no accidents or losses during the entire journey.

"Long Valley (the second 'home' of the expedition) was settled specially for herding purposes. Brother J. W. Young said the stock on the Muddy was more annoyance to him than any other thing, and that he wanted it put away on a herd-ground by itself. A company of good reliable men were selected to go and settle the place.

"I felt pleased with the company. They were as follows: Alma H. Bennett and family, William Staker and family, John Bennion and family, Richard Bird and family, William Rydalch and family, John Keel and family, Morgan Richards and family, David Staker, David Foote, Alma Cox, Lyman Wood, Warren Follett, Thomas Atkinson, Christian Christensen, John Egbert, W. J. Spencer, Samuel Bateman, William Gibbins, Willes Johnson.

"I made some estimate of our labors in clearing land, putting in crops and gardens, putting out vines and fruit trees,

making roads, fences, and public corral, and placed the value at three thousand dollars; but as the place had failed for herding purposes, my mind was to abandon it altogether. I could see no way of people sustaining themselves other than by extensive fruit growing, and marketing it on the Muddy and at the mines. Whoever undertook it would need an income from elsewhere of four hundred dollars per year for a family of six. In six years a good apple orchard would be bearing; but with no travel, no mail, little or no school, what a life of exile among the Piutes it would be! Good Providence keep me far from it!"



CHAPTER X

Closing Chapter of Life of John Bennion

Following the return from the Dixie mission as hereinbefore recited, he again devoted himself to the care of the Jordan Home, but especially to the watchcare and education of his large family, consisting chiefly of young boys ranging in years from infancy to fifteen. Feeling that he himself had passed the zenith of his life, and that his circumstances were sufficiently prosperous and affluent that he could afford to look upon life rather from the social and intellectual side than from the financial and material point of view, as had been largely his wont heretofore, he made it a point to keep closely in touch with school matters, which were then advancing by leaps and bounds, to procure and read the best of magazines and books, and whenever possible to enter into association and discussion with the leaders of thought and culture within his sphere of acquaintance. And especially did he study the likes and dislikes, the trend of thought and inclination, and the natural aptitude of his boys toward a life's work or profession. The writer, one of his sons, remembers very vividly and distinctly, although it is now forty years since it occurred, a night spent with him in the sand hills south of Leamington in Millard county, during which, on account of the illness of the son, the father was worried and sleepless, and during which he talked to his son of his hopes and aspirations and plans for him and for his other boys—how Heber seemed to incline toward the care of the sheep, how Israel had shown himself trustworthy in the handling of the cattle, how Alfred seemed to be a natural farmer, and how some of the younger boys might possibly take up some of the professions. And then he set out the advantages of an education to its possessor, and showed how, while the boy who was getting it might feel that his brothers who were handling the livestock, and very naturally becoming owners of a few in their own right, were

more favored than he, yet in reality he was acquiring something that would always be a mine of wealth and satisfaction to him, and something that no storms or adverse fate could take from him.

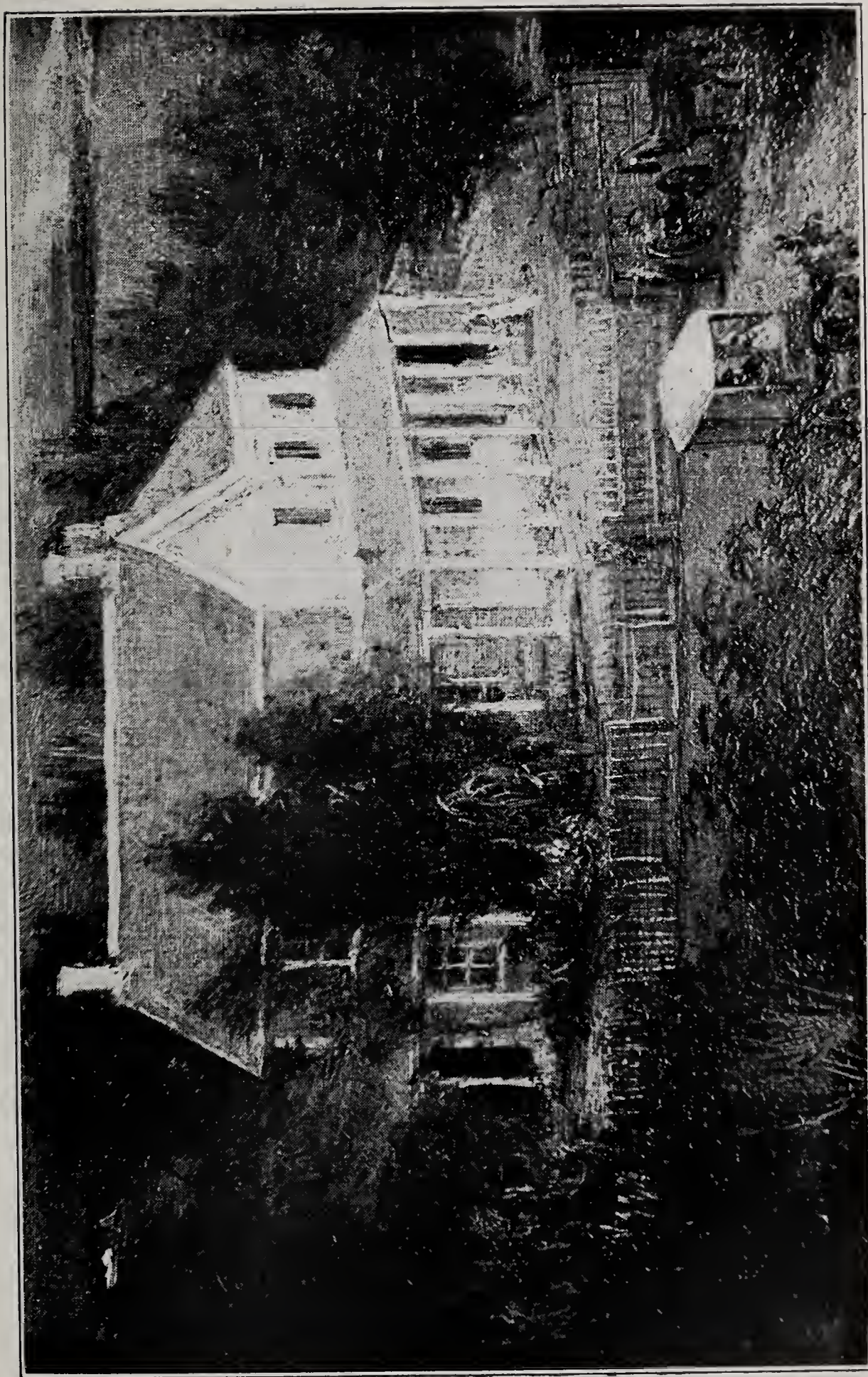
And thus was his life, hitherto one of strenuous toil and activity, rounded out by a period of three or four years, following the return from Dixie in 1873, of peace and happiness, surrounded by a large family that loved and honored him; loved and honored also by a very wide circle of friends and acquaintances who knew his sterling worth and integrity. During this time his energies were devoted to the further improvement of his homes, the planting of trees, the teaching of his young boys how to work, encouraging and directing them in educational matters, and generally, by precept and example, living the life of a plain, honest, God-fearing man, whose whole aim and ambition was not personal gratification and aggrandizement, but rather the uplift of mankind in general, and especially that his family should grow up in the nurture and admonition of the Lord, capable, intelligent, and useful men and women, worthy of the high ideals which he had conceived as the natural and logical product of the religious faith which he had espoused and for which he had always fought so valiantly.

While thus engaged, and on the morning of August 31st, 1877, he mounted, without saddle, a gentle old horse, a family favorite, to ride over to Brother "Sam's" to arrange for a threshing machine then working there to come over to his place and likewise thresh his crops. While on the way he stopped at the Webster blacksmith shop to attend to a small matter of business, and having accomplished it, again mounted his horse by stepping first upon the tongue of a spring wagon that stood conveniently near. The action resulted in an internal injury of some kind from which he suffered extreme agony for nearly twenty-four hours, and from the effects of which he died the following day. His funeral was held under the shade of the trees he had planted and loved so well, and of him it was

well and truthfully said, "One of nature's noblemen has passed away from earth."

The foregoing account of the lives and labors of Samuel and John Bennion is taken from the letters and journals of the younger brother, but since same was written a study of other records has been made and in accordance therewith the following story of the life of Samuel Bennion, the elder brother, has been written.





HOME OF SAMUEL BENNION

CHAPTER XI

Aggressive Activities of Samuel Bennion

As pointed out already in the narration of the life of John Bennion, his career and his brother Samuel's were so interwoven that the life of one is essentially their joint story. By way of convenient summary, however, it may be well to set down briefly the outstanding events in the life history of Samuel. He was born December 11th, 1818, in Moore Lane, near Harwarden, county of Flint, North Wales. At the age of eleven years he went to Liverpool to learn the business of baker with his uncle, William Bennion, who was a baker and flour dealer in Pitt street, Liverpool. Later he worked as a journeyman baker for Robert Farrell, Mill street, Liverpool. On Sunday, the 28th of April, 1839, in St. Nichols Church, Liverpool, he was married to Mary Bushell. The following September, by the assistance of his uncle, William Bennion, he commenced business for himself, as bread, flour, and provision dealer in Harding St., Windsor, joining Liverpool. In November, 1844, he gave up this business to prepare to come to America, having made \$2,500 in five years. This was the amount saved above living expenses.

In 1840 he saw the first Latter-day Saint missionaries, Elders John Taylor and Joseph Fielding, in a chapel in Liverpool. He was baptized September 30, 1842, in the river Mersey, Liverpool, by Elder Thomas Domvale, and sailed for America on the thirtieth of March, 1845, on the ship Parthenon; arrived at New Orleans, May twelfth after a pleasant voyage. His father, John Bennion, Sen., who left Liverpool one year earlier, came from Nauvoo to meet him at New Orleans. They arrived at Nauvoo, May twenty-third, the eve before the Saints put the capstone on the Nauvoo Temple. They stopped the first night in the stone house at the landing. Next day John Bennion, or John, Jr., as he might then have been called, took them by team to his home seven miles east of

Nauvoo. Here Samuel bought 85 acres of land of Daniel H. Wells, had it fenced, and built a two story brick house at a cost of \$1,000. This summer his father, himself and wife and two children, John Rowland, the eldest, and Elizabeth, the fourth child, were sick with malaria, of which the child Elizabeth died, February 20, 1846. Two boys, James and William, had died in England within three days, of scarlet fever.

In May of the next year (1846) on account of persecutions, he was forced to vacate his possessions. He sold his house and farm for \$2,150, part trade, crossed the Mississippi at Fort Madison, and stopped at Garden Grove, Iowa, where he raised a crop of corn and buckwheat and remained the following winter. The journey from Nauvoo was made in company with his wife Mary and his son John R., his father, Brother John and wife Esther Wainwright and their children, Samuel R. and Mary. His father had a yoke of oxen and light wagon, while he, Samuel, had two yoke of oxen and wagon, and a horse team and wagon, which his wife drove.

His son Hyrum was born January 13th, 1847, at Garden Grove. Early in the spring of this year Samuel proceeded to the main camp of the Saints on the Missouri River. After making a trip to Missouri after provisions, he crossed the plains in Capt. Joseph Horne's fifty of Bishop E. Hunter's company, arriving in Salt Lake City, October 5th, 1847.

The loss in livestock to the Bennions consisted of six out of the seven sheep, one cow and two oxen.

The life of Samuel Bennion is a chronicle of achievement. Measured by any standard he was an outstanding success. The forty years, 1849 to 1889, were crowded full of accomplishments. He succeeded with cattle and sheep, with farming, participated in civic, military and ecclesiastical affairs, and reared a family of which he was proud and in which he found his greatest happiness.

A brief study of the imperfect records available show that during these years and following the location and establishment of the permanent home at Taylorsville he joined Joseph Harker and John Bennion in the construction of the Lower

Ditch (now known as the Bennion Mill Race) the first diversion of irrigation water from the Jordan River; that he went to Provo to fight the Black Hawk Indians and acted as adjutant for a company of fifty men who went up Echo Canyon to meet Johnson's army; that when such army finally marched into the Salt Lake Valley in 1858, he abandoned his home and moved to Higley Spring, at the south end of Salt Lake county, as directed by President Brigham Young, and that, with the increased demand for additional grazing facilities, he joined a group of prominent men on a trip of investigation of Rush Valley, Tooele county, and finally moved his livestock interests to that valley.

It is also shown that for a time he was placed in charge of the Church cattle and cared for same at Riverton, Salt Lake county, and that he became identified with his nephew, Samuel R. Bennion, in the purchase and operation of the Gardner flour mill at Taylorsville, and that in 1877 he became a stockholder in the Z. C. M. I. of Salt Lake City. He later became the largest stockholder in the Taylorsville Cooperative Mercantile Institution and also purchased a Salt Lake home farm that later became the residence of his daughter Rebecca A. and her husband, John A. Sharp.

In 1882 he was elected selectman for Salt Lake county (a position now known as county commissioner), to which office he was reelected in 1886 and held at the time of his death in 1889. The county records show that during the time he occupied this position he was always active and aggressive in the performance of his duties and that he was actively associated with many prominent citizens, among them J. W. Fox, Francis Armstrong, John C. Cutler, Reuben Miller, O. P. Miller, Richard Howe and Elias A. Smith.

On Dec. 11, 1859, he was made superintendent of a Sunday school, organized at Taylorsville, with Archibald Frame and Joseph Harker as assistants, and that upon the organization of the North Jordan branch of the West Jordan ward in 1863, he was made its president. While acting in that capacity he initiated and supervised the erection of the "Old Rock

Meeting House" and later the building of the brick additions thereto; also that when the North Jordan ward (now Taylorsville) was organized in 1877, he was made bishop, a position he held until his death. While acting in this capacity he organized the various church auxiliary associations (then newly created) in the ward and gave to them his unqualified support. In fact, Bishop Samuel Bennion is today remembered by those now living who were then under his care and supervision as an ideal bishop, a real "father of the flock" as designated among the duties of that office.



CHAPTER XII

Death of Samuel Bennion and Tributes to his Memory

Samuel Bennion died at Taylorsville, Sunday, September 9th, 1889, having suffered extreme pain from a disorder of the kidneys, and was buried Wednesday, September 12, in the Salt Lake cemetery. The following account of the funeral service, published in the Deseret News, is interesting:

“The funeral services over the remains of the late Bishop Samuel Bennion were held yesterday at the North Jordan ward meeting house, the building being crowded to its utmost capacity. Elder Samuel Bringham conducted the services. Elder Joseph Harker, Bishop R. T. Burton, Elder H. W. Naisbitt, President A. M. Cannon, President George Q. Cannon were speakers. The remarks were on the exemplary life of the deceased and his courage and integrity for the right; words of comfort and instruction for the bereaved were spoken, and at the close of the services about fifty vehicles followed the remains of Bishop Bennion to the cemetery in Salt Lake City. He leaves a large circle of relatives and friends to mourn his loss. Bishop Bennion’s life has been one of long continued usefulness. He can be classed among the pioneers of Utah, having arrived in Great Salt Lake Valley in the fall of 1847. Since that time he has been well known among the people as an active worker for the general good and his good judgment and untiring energy will be especially missed by the people of North Jordan ward, over which he has presided for 26 years.”

In the matter of personal characteristics Samuel Bennion was short, stout, vigorous and genial. He was an early riser and followed a particularly active program. He was a great reader of books and papers that could be obtained. He was naturally an executive and a financial leader. He was firm and a natural disciplinarian, both in his home and in the ward.

He was fond of children. He used to sing to babies, "Days When We Used to Go Gypsying." He regularly took groups of children with him as he drove to check up on work. He was preeminently a business man. He was interested in all kinds of enterprizes and left stock in very many concerns. He kept books for his boys as well as for himself, and helped them all to get a start in life.

He was noted for his hospitality and was a genial entertainer. Eliza Bennion pays the tribute that "There was no place so fine to go to as Samuel Bennion's." In the days of the "underground," his was a favorite retreat. He was known by everybody as a man of his word, and of unquestioned stability of character. The two following tributes by those who knew him intimately are characteristic. The first one is by a daughter of President John Taylor—Leonora Taylor Harrington; the second by John C. Cutler, one time clerk of Salt Lake county, later President of the Deseret National Bank, and still later Governor of Utah.

"The name of Bennion has always been very closely allied with the Taylor's, as the home of the Bennion's is Taylorsville, which was named after my father. Then my father had numerous business relations with the Bennions.

"It was not until I was eighteen years of age that I became intimately acquainted with the late Samuel Bennion and family. The Edmunds Bill having been passed, and all those living in polygamous relationship being under the ban of its disfavor, it became necessary for me, with many others, to go into hiding. My father was then President of the Church. Men, women and especially children were brought into court and made to testify before the grand jury. They especially were anxious to seize the wives and children of the leaders. It was my good fortune to stay four months in the family of Bishop Samuel Bennion. He and his wife Rhoda and son Arthur, then about six years old, were the only ones living at home. Sister Bennion was at the time in very poor health. Whether it was because I was my father's daughter or because it was myself, but no father nor mother could have been kinder

than they were to me. Although lonely at times, I enjoyed it very much, for his home and life reminded me of what I had always imagined a landed English esquire to be. He was very hospitable and his table was always well provided. He was ideal in his home life, good natured, jocular, thinking much of his family, kind, yet stern and looking out for the welfare of his children, both spiritually and financially. He was religious to a high degree, and would have done anything to shield the leaders of the Church, they having accepted his hospitality many times.

“He had a great love for all the members of his family. He used to speak often of them to me. He also had a very deep love for my father.

“He was one of the most painstaking farmers it has been my lot to meet. I once asked him why he watered while it was raining, and he told me that the water sank in better when the ground was wet. It used to be a trial to me when I went riding with him, which I often did, to see him drive so slowly and carefully, I thinking he ought to go fast and turn corners quickly. He got a great deal out of his horses and never overdid them.

“If he were alive now his opinion would be changed, for he once said to me, ‘We settlers have gotten the cream and those people living on the bench (now Granger and West Taylorsville) have got the skim milk of the land.’

“One instance of his care for his animals was, if it were time for a cow to calve, or a mare to foal, he would get up in the night to see that they were all right. It was at his place I learned to like mutton, for he always had the very best meat on his table. He liked the simple food, and always praised his wife’s cooking.”

“Replying to your inquiry how I became acquainted with Bishop Samuel Bennion. I remember having visited Taylorsville ward Sunday school prior to 1884, where I first learned of his sterling qualities, but it was when he was one of

the county commissioners of Salt Lake county, and I was county clerk, that I became more intimately acquainted with him, which continued until his death in 1889. I remember him as a man whose judgment was good, who never made any promises that he did not fulfill to the letter, who was careful and saving, but at the same time generous when called upon to assist in a worthy cause. When sitting as a county commissioner I remember him giving careful attention to all details, always being good natured, and all my association with him being of the most pleasant character. I visited him at his home a number of times, and to show his kindly traits of character in the smaller things of life, I remember admiring some Peacockfeathers he had taken from one of his own raising and he insisted I take some home, which I kept in my parlor a number of years. I visited him a few days prior to his death, when he told me of the provision he had made for his family, and I thought of his prudence in not living extravagantly and being in debt, but instead he could leave means to comfortably take care of his family when he died. I hope all of his children and grandchildren will live as good a life as he did, and leave as clean a record."

Samuel Bennion was always of a genial and social nature and always evidenced a deep interest in all members of the Bennion family. In 1873 he made a trip to Indianapolis, Indiana, to visit his sister Elizabeth Davis, who had never felt kindly disposed toward the Mormon Church, in an effort to remove such prejudice; also in 1874 he made a visit among his relatives in England, taking with him his youngest daughter, Alice Jane. The writer remembers very distinctly calling at his home a few years prior to his death (my own father having died a few years previously), and being invited to make his home my home and to look upon him as my father now that my own had passed away.

The above story of the lives of the Bennion brothers would not be complete did it not carry also brief sketches of the lives of the splendid women who became their wives, and mothers of their children and who so ably, loyally and consistently toiled



MRS. MARY BUSHELL BENNION
Wife of Samuel Bennion

and labored with them in the accomplishment of the gigantic tasks with which they were confronted. Such sketches of these women follow, beginning with that of Mary Bushell, wife of Samuel Bennion, and following each of them is the story of the lives of their sons and daughters.



CHAPTER XIII

Mary Bushell Bennion

Samuel Bennion was happy and fortunate in his marriage to Mary Bushell, the daughter of John Bushell, a well-to-do farmer, and Martha Rowland, his wife, of Roby Parish, Huyton, Lancashire, England. She was born at the family home on March 1st, 1816, the family consisting also of a brother, Edward R., and a sister, Martha, who afterwards married F. Harrison.

John Bushell and his family were refined and cultured people, staunch and devout Methodists, all of which characteristics were handed to Mary by parents, together with what was then a good education. She received further training in bearing and deportment through several years service as a lady's maid, a training that afterwards meant much to her as a wife and mother and made her respected and beloved by all who had the good fortune to know her.

She was married to Samuel Bennion in Saint Nichols Church, Liverpool, England, on April 28th, 1839, assisted him in his business at Liverpool for a period of five years, came with him to Nauvoo in 1845, shared in the exodus from that city only a year later and made the journey to the Rocky Mountains by ox team as hereinbefore recited. During all this time she had clung to the religious faith of her parents, but in the summer of 1848, having become fully converted to the Gospel as taught by the Latter-day Saints, she was baptized by Bishop Hoagland of the Fourteenth ward, Salt Lake City.

During the sojourn in Liverpool, England, there had been born to them three children, John Rowland, James Bushell, William, and Elizabeth. James Bushell and William, however, died of scarlet fever, within two days of each other, November 28th and Dec. 1, 1844, James at the age of three years and seven months and William at two years and six months.

Elizabeth died and was buried at Nauvoo, Ill. During her lifetime Mary Bushell Bennion became the mother of eleven children as follows:

John Rowland—born Feb. 1, 1840, Liverpool, England; died May 6, 1899, at Taylorsville, Utah.

James Bushell—born Apr. 25, 1841, Liverpool, England; died Nov. 28, 1844, Liverpool, England.

William—born May 30, 1842, Liverpool, England; died Dec. 1, 1844, Liverpool, England.

Elizabeth—born Jan. 1, 1845, Liverpool, England; died Feb. 28, 1846, Nauvoo, Illinois.

Hyrum—born Jan. 13, 1847, Garden Grove, Iowa; died Oct. 14, 1926, Salt Lake City, Utah.

Mary Elizabeth—born Sept. 24, 1848, Salt Lake City, Utah; died May 24, 1849, Salt Lake City, Utah.

Joseph Bushell—born Feb. 14, 1850, Taylorsville, Utah; died May 25, 1888, Taylorsville, Utah.

Emma—born Nov. 8, 1851, Taylorsville, Utah.

Rebecca Ann—born March 17, 1853, Taylorsville, Utah.

Samuel Heber—born June 20, 1854, Taylorsville, Utah; died Sept. 18, 1910, at Garfield, Utah.

Alice Jane—born Dec. 3, 1856, Taylorsville, Utah; died Nov. 17, 1910, at Provo, Utah.

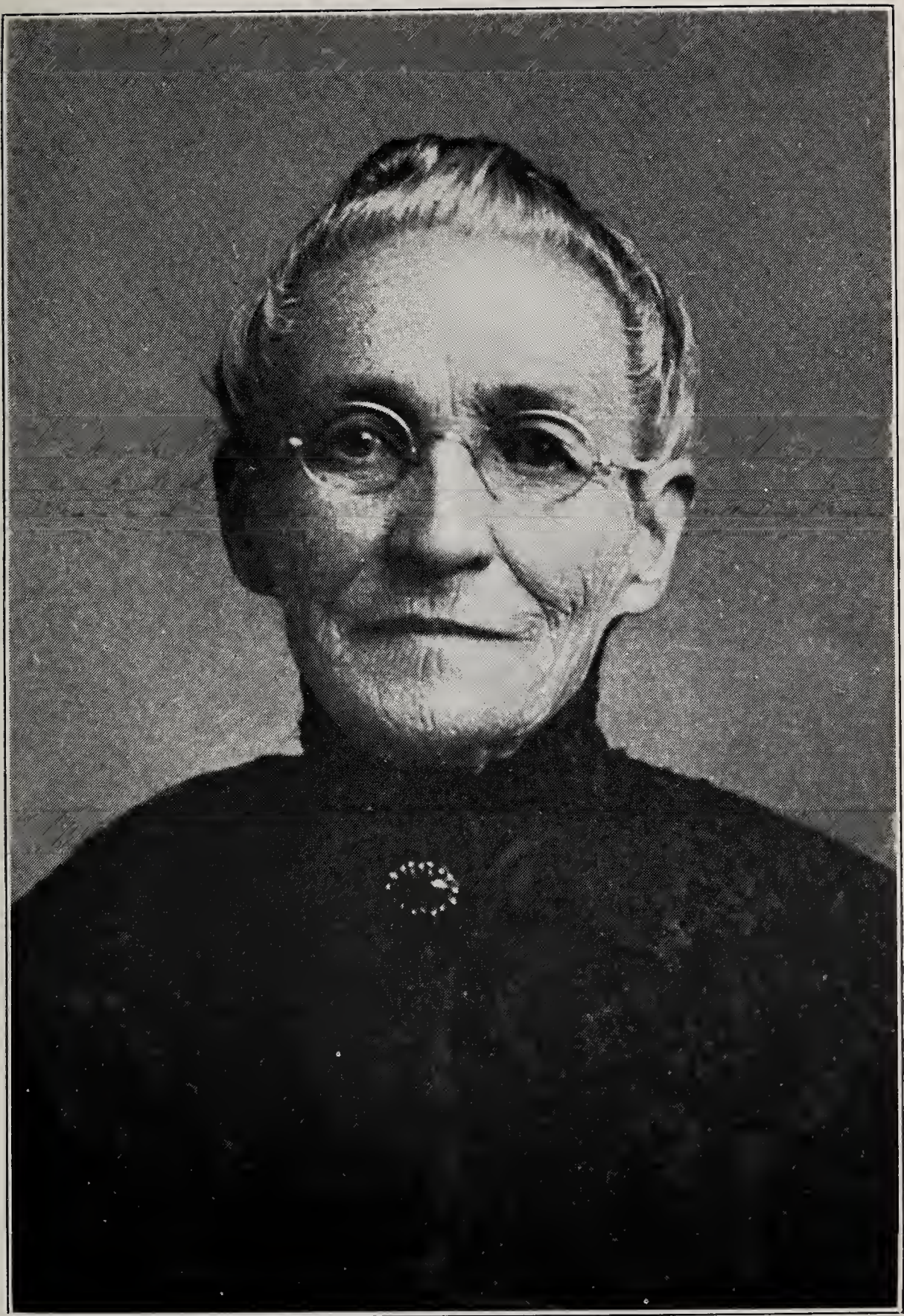
Mrs. Bennion was genial and hospitable in the extreme. With a song on her lips while at her work, a word of cheer and comfort to those in distress, a material contribution to those in want, wise counsel and advice to the young and inexperienced, and above all a sweet and sunny disposition in her own home, she was abundantly qualified to be, as she was, the guiding star and pilot to the large family of children she brought into the world and reared to manhood and womanhood, and to be companion and helpmeet to her husband in his many positions of trust and responsibility as a leader among the people with whom he was called to labor.

She was herself called to act as first counselor to Elizabeth Pixton, president of the Taylorsville Relief society when it was organized on Feb. 4th, 1869, Alice Moses being second

counselor and Rachel Bennion Spencer secretary, which position she held to the time of her death from typhoid fever on April 24, 1872. Mary E. Cook, one of the friends who was intimate with Mrs. Bennion, and who is still living, said of her recently: "She was one of the loveliest women I ever knew, always kind and generous. I never visited her that she did not give me something to take home besides something dainty to eat. There was never any variation in her uniform kindness and courtesy."

Another intimate friend, Mrs. Mary A. Webster, said that Bishop Samuel Bennion and wife were always kind and friendly to her, ever solicitous of her comfort and welfare, in fact acted as though they were indeed her parents.





MRS. RHODA JONES BENNION
Wife of Samuel Bennion

CHAPTER XIV

John Rowland Bennion

John R. Bennion, the oldest son of Samuel and Mary Bushell Bennion, was born at Liverpool, England, February 1, 1840. He came to America with his parents in 1845, living in Nauvoo, Illinois, until late summer of 1846 when they crossed the plains to Utah. They arrived October 5, 1847. John R. rode a horse a good portion of the way. One day he fell from his horse and broke his arm. At that time, at the age of seven, he showed a characteristic that became prominent throughout his life. He crawled into the back of his father's wagon, without letting any one know of his injury. He never wished to bother anyone with his troubles.

Being the eldest child in the family, he learned very early to work. He assisted his father in farming and stock raising. He attended the schools, such as they had, but his education came largely from the school of experience. Most of his boyhood and early manhood days were spent in the solitude of the desert, where he herded the sheep and the cattle.

At the age of eighteen he was called by Brigham Young to go with a company of young men to Echo Canyon, to meet Johnston's army of United States troops. They served twenty one days and were released. During the Civil War, April 30th, 1862, he was called to United States Government service. He served in Captain Lot Smith's company of cavalry. They were guarding the western mail route from the Indians. At one time, when they were pursuing Indians to recover stolen horses, their food supply was cut off, and they lived for ten days on a bear and a mule, John R.'s portion, the last day or so being a bear's paw, which he carried on the back of his saddle.

He was married to Emma Jane Terry in the endowment house of Salt Lake City, April 28, 1866, by Wilford Woodruff. To them were born six sons and one daughter. Five sons and the daughter survive, one son having died in infancy. They

also reared a boy (Henry Hanson) who had been left uncared for by his own parents. There have been born twenty-nine grandchildren, twenty-eight of whom are living. There are six great grandchildren. His five sons have continued the industries their father began. They all follow the occupation of sheep and cattle raising.

March 26, 1873, John R. Bennion was called by Brigham Young on a mission to Arizona to explore and settle, if possible, the Little Colorado river country. He was chosen councilor and chaplain in his company, positions he filled with integrity, until their return on July 22, 1873. The journal he carried with him on this trip recounts the hardships of traveling, making of roads, going without water, scarcity of food, the danger of savage Indians, also their acquaintances and friendship with a tribe of friendly Indians, whose homes were in the cliffs of the mountains. It also tells of the beauties of the Grand Canyon of Colorado.

John R. pioneered in Vernon, Tooele county, in the raising of sheep and cattle, enduring many hardships; many a time a snow bank was his bed. He went into the sheep business for himself in his early married life, and remained interested in it, until a few years prior to his death, when he sold his sheep and devoted all of his time to farming. He was one who never hunted the easy job, or the light end of the work. His motto was "my share and a little more." His hands did much in making canals and irrigation ditches. He can truly be called one of the fathers of irrigation in Utah. He loved fine animals, especially horses, and always kept one or two fine ones for driving. The care of them was a joy and recreation to him.

His outstanding characteristics were honesty, generosity and humility. During his life it was common to hear his friends when desiring to impress honesty say "As honest as Johnny Bennion." He was generous almost to a fault. His mother said of him when he was a very young man, she hoped "Johnny would never want for any necessity, for he would take the clothing from his back to give to any one, who needed." He was very hospitable not only to friends, but to travelers

or strangers going by his door. Even the most lowly were never denied a place to sleep and the best meal the home afforded was always given to them, without price. The taking in of strangers often frightened some of his children. Their father always assured them that kindness and hospitality would never result in any harm.

He was religious and studious in his nature, though he never pushed himself forward, more often he would be found on the back seat. He was an honest tithe-payer and in his heart a thorough Latter-day Saint. He revered the Priesthood and held the office of a Seventy. He believed in treating human kind well, not so he would receive the same treatment in return, but simply because it was right. His evenings were invariably spent reading at his own fireside. His favorite books were the Bible, Shakespeare and history. He memorized many of the gems from the former two. He loved music and loved to sing himself.

He revered women, and always felt their place was caring for the children and the home. He spared, wherever possible, his wife from the hardest work. To him, his wife was perfection. She was a woman of strong will, very thrifty, absolutely honest and bestowed true devotion to husband and children. She stood by her husband, through many trying times, always with faith and hope and cheer, and for it her children bless her. At this writing (1930) she is 80 years old, enjoying life to the utmost, happy and interested in all about her. She is a great strength to her children and her grandchildren. She now enjoys many of the comforts that were denied her in her earlier life. She is devoted to temple work and spends much of her time in that service.

During all of the life of John R. Bennion he enjoyed wonderful health, hardly knew a sick day. He was stricken, Saturday 11:30 a. m., May 6th, 1899, at the age of fifty-nine years, with apoplexy, and died immediately at his home on Red Wood Road, Taylorsville, where he had lived practically all of his married life. His funeral was Wednesday, May 10th, from Taylorsville meeting house. He was buried at Taylorsville cemetery.

There have been born to John R. and Emma Jane Terry Bennion the following children:

Samuel Otis—born June 9, 1874, Taylorsville, Utah; married to Charlotte Ella Towler, August 25, 1898. He is now president of the Central States Mission, over which he has presided since October, 1906.

Parley—born at Taylorsville, Utah, March 24, 1876; married to Annabelle R. Rollins, June 28, 1899.

John Alma—born at Taylorsville, Utah, April 18, 1878; died October 9, 1879.

Mary—born at Taylorsville, Utah, March 17, 1880; married to Joshua James Summerhays, Feb. 18, 1904.

Rowland—born at Taylorsville, Utah, Nov. 27, 1882; married to Ida Stock, June 26, 1907.

Orson—born at Taylorsville, Utah, March 6, 1885; married to Geneve Horne, June 30, 1910.

Vincent—born at Taylorsville, Utah, October 17, 1889; married to Lida Ure, June 15, 1913.



CHAPTER XV

Hyrum Bennion

Hyrum Bennion, son of Samuel and Mary Bushell Bennion, was born January 13, 1847, at Garden Grove, Iowa, at which place his parents, his uncle, John Bennion and family and his grandfather, John Bennion, were spending the winter of 1846-47 while on their journey from Nauvoo, Illinois, to Utah. He was therefore a mere babe in arms when he reached the Salt Lake Valley in October, 1847, but it was always a matter of pleasure and pride to him that he was entitled to recognition as one of the pioneers of the Beehive state. But babes in those days were not permitted to remain long as such. Within a very few years he was called upon to share with his brothers and cousins in the care and handling of the sheep and other livestock that had come into the hands of Samuel and John Bennion by reason of their settlement on the west side of the Jordan River, to which location they moved January 9, 1849.

When the little colony of Bennions, Harkers and others, having finally made permanent settlement of Taylorsville and later gathered up and built for themselves what became known as English Fort, adjoining Taylorsville cemetery, a school was established in the home of John Taylor with David O. Calder as teacher, and there Hyrum first became a school-boy, being in the year 1854. Later he attended school held in the home of his uncle, John Bennion, whose wife Esther A. was the teacher. Other very crude and meager school facilities were available to him for about three months of the year for a time, the other nine months of each year being spent in caring for livestock, working in garden and on farm. He also remembers participating in the "Grasshopper War," in the course of which he assisted in driving these insect pests into trenches in which grass and straw had been placed and then fired.

As he grew to manhood his time and attention were given largely to the care of his father's livestock interests (in which he gradually acquired part ownership) same having been trans-

ferred to Rush Valley, Tooele county, in August, 1863. During these years his life was spent largely in the saddle and he became an expert horseman, resourceful and competent in the management of business affairs, a good judge of human nature, and otherwise qualified to meet and carry on in the everyday affairs of life.

His early married life was spent at Vernon, near the old ranch home in Rush Valley, his entire time being occupied in the care of the sheep, cattle and horses belonging to the Bennion families, such livestock having by this time so increased in numbers that it became necessary, in 1875, to find a new range, at least for the cattle. Same was found in the south end of Castle Valley, now Emery county, whither the herd, now numbering over five hundred head, was moved that year and left in charge of Thomas Simperts and Israel Bennion.

That same year Hyrum moved his family to Taylorsville, built him a four roomed brick house on land bought of Robert Pixton, and soon enlarged his holdings to a point that demanded much of his time in farming operations, although he still gave some of it to the cattle in Castle Valley and to his sheep, which it also soon became necessary to remove from Rush Valley. Range was found for them in summer on the Sanpete mountain, returning to the west desert for winter, for a number of years, and later in Wyoming.

In 1880, in partnership with his father and his cousin Samuel R. Bennion, he became part owner in the flour mill built by the pioneer mill builder Archibald Gardner and located on the Jordan River at Taylorsville. He became president and manager of the company and finally bought out all other interest and organized the Hyrum Bennion and Sons Company, built a new milling plant and elevator at Murray to take the place of the old mill on the river, same having been destroyed by fire, also another mill at Ririe, Idaho. During the later years of his life his activities and interests became centered largely in this milling business, although in 1881 he, his father, his cousin Samuel R., his brother John R., and others also organized and operated a mercantile business at Taylorsville, known

as the Taylorsville Co-op. In 1909 this was purchased by the Hyrum Bennion and Sons Company and continued as such until 1924, when it was consolidated with the J. S. Lindsay Mercantile Co. and became known as Taylorsville Mercantile Co., under the management of his son Joseph S. Bennion. He took a prominent part in the establishment and organization of irrigation companies and at the time of his death was president of the North Jordan Irrigation Co.

Hyrum Bennion was always an active and energetic worker in the Church of Jesus Christ of Latter-day Saints. As a young man he was the first president of the Taylorsville Young Men's Mutual Improvement association and in 1879 and '80 he filled a very satisfactory and creditable mission to Great Britain, laboring in the Bristol and Norwich Conferences. Six of his sons have also filled missions. He served as one of the presidents of the 14th quorum of seventy and later when the 115th quorum was organized he was made senior president of same. Later he was ordained a high priest in the Cottonwood stake.

In 1919 he moved to the Hawthorne ward, Granite stake, where he became closely connected with ward affairs and continued so until his death, which occurred at his home, No. 761 Harrison Avenue, Salt Lake City, at 6 o'clock on the morning of October 14th, 1926. He was buried in the Taylorsville cemetery.

Hyrum Bennion was a man of unswerving honor and integrity, kindly and sympathetic in nature and disposition, always cheerful and optimistic and always ready to get under the load and lift when it became necessary to move it. The writer remembers well, with gratitude and appreciation, how, when traveling with him in the deserts and mountains, driving cattle or otherwise and camping out without shelter, the weather cold and stormy, he was always the builder of a roaring big fire, always full of song and story, and always the cook to prepare a steaming hot breakfast for the rest of the company.

On December 13th, 1869, Hyrum Bennion was married to Eliza Ann Harker of Taylorsville, daughter of Joseph and Eliza Smith Harker, thus bringing about a union of the Ben-

nion and Harker families, so long and closely associated as friends and neighbors in the settlement of "Over Jordan." She was born August 25, 1853. Having grown into womanhood under the hardships and emergencies of pioneer life in Utah, Eliza Ann was well prepared to become the helpmeet of her young husband and to give him great assistance in the building up of a home and its environment and in meeting the difficulties and hardships of their continued pioneer life. She was quiet, unassuming in her character and manner, and yet she was always an ardent Church worker, full of charity and helpfulness and a friend to all with whom she came in contact. She became mother of the following children:

Hyrum Jr.—born April 13, 1879; married Nellie J. North, April 23, 1903.

Oscar J.—born Feb. 5, 1882; married Isabelle Campbell, Oct. 13, 1904.

Ernest—born January 10, 1884; married Olive Graham, July 1, 1902.

Joseph S.—born October 20, 1886; married Dora Goff, March 26, 1908; later Florence Hamilton, November 3, 1921.

Eliza May—born September 21, 1890; married Harvey Smith, Nov. 9, 1911; died Jan. 24, 1919.

Ruby—born May 19, 1893; married W. F. James, July 15, 1915.

Robert I.—born September 18, 1895; married Violet Rosengreen, November 16, 1917.

On November 20, 1871, Hyrum was also married to Mary Karren of Lehi, Utah, a daughter of Thomas and Ann Ratliff Karren, born January 20, 1852, who also became a great helpmeet to her husband, a devoted wife and mother. She was economical and patient in her association with the large and growing family and carried bravely the trials incident to plural marriage. She was wise in counsel with her children and friends and spent much time among the sick and afflicted of the community in which she lived. In later life she did much temple work in behalf of the members of her father's family. She also became the mother of seven children, as follows:

Annabelle—born August 11, 1873; married Thomas D. Wallace, June 17, 1896.

Mary Eliza—born May 6, 1876; married Noble D. Wallace, March 7, 1900.

Maida—born February 10, 1879; married David Rishton, June 19, 1901.

Samuel T.—born November 26, 1881; married Lorilla Horn, June 27, 1907.

David K.—born August 25, 1884; married Edith Goff, June 19, 1907; died September 26, 1926.

Catherine—born February 6, 1888; died February 18, 1899.

Karren H.—born August 7, 1890; married Ethel Lane, October 20, 1915.

A unique and pleasing experience that resulted from the two marriages of Hyrum Bennion and his wives, and one that demonstrates very fully the life of love and good will that obtained among them, was the fact that on December 13, 1919, there was held a golden wedding in the Taylorsville meeting house celebrating the first of the two unions above mentioned. At this gathering there were present not only the immediate family of Hyrum Bennion but almost the entire neighborhood of friends and relatives. It was an occasion on which there was demonstrated feelings of love and good will among all present that will never be forgotten. As a fitting climax to such celebration there was also held on November 20, 1921, a duplication of the original golden wedding in honor of his second marriage, on which occasion there was a like gathering of equal pleasure and good will, a like attendance of family and friends.



CHAPTER XVI

Emma Bennion Lindsay

Emma Bennion, daughter of Samuel and Mary Bushell Bennion, was born at Taylorsville, Salt Lake county, Utah, Nov. 8, 1851. Her childhood and early girlhood life was spent on her father's farm, taking part in all the duties of the household and out-door work incident to farm life in those early pioneer days. She attended the local district school, such as there was, both as to time and facilities. The record of her home life and public service, however, indicated that her education came mostly through the school of experience, where she developed a wonderful character of sterling worth and integrity, notwithstanding her modesty and retiring disposition. At the age of fourteen she spent the summer in Vernon, doing cooking and the housework for the men folks who were with the livestock which belonged to the family. As she grew to young womanhood she was a teacher in the Sunday school of Taylorsville and later a worker in the Relief society, of which she acted as president for six years. She also served as a board member of the Granite stake Relief society and later held the same position in the Cottonwood stake. At the age of eighteen she was married to Jos. S. Lindsay in the Endowment House, Salt Lake City, Dec. 6, 1869. Wm. H. Haigh and Mary Ann Harker were married the same day. The first year of their married life was spent on the George Moses farm in Cottonwood where these two young married couples lived in the same house and worked the farm together.

Joseph S. Lindsay was born in Liverpool, England, in 1849, came to America when two years old and settled in St. Louis with his parents, and lived eight years there, where his mother died. In 1859, with his father, brother John S. and two sisters, he crossed the plains, arriving in Salt Lake Valley in the fall of 1859. His father died the same year soon after reaching the valley, leaving the family orphaned. Joseph S. Lindsay lived with Brother John R. Winder the first year and later

went to the home of Wm. and Mary Parker in Taylorsville. where he spent his young boyhood days. At the age of eighteen he was called to join the Blackhawk War to protect the people of Sanpete and adjoining counties from the Indians. This he did and was honorably discharged and at the date of his death on Feb. 2, 1918, was a member of the Blackhawk Veterans. Four years after being discharged from the service he was called by the President of the Church, with a number of others, to go to Arizona to make settlement there. He left his wife and two children at home and went on this mission, but on account of the drouth the company was forced to return some months later. On his return he homesteaded the farm which is now known as the Lindsay home and built a one room log house on the west border of the farm. At this time this place was the farthest house west on what was then known as the prairie. Here Cora was born. As to the two older children, Mary E. was born in Cottonwood and Joseph, Jr., at the home of Mrs. Lindsay's father, Samuel Bennion, where they went to live for a short time after the death of Mary Bushell Bennion, Emma Lindsay's mother. Later they built a two room log house on the east border of the farm, where the home now stands and where the remainder of the eleven children of the family were born. Joseph S. Lindsay later also filled two missions for the Church to England. He was active in church work at the time of his death and was a high priest in the Church.

Mrs. Lindsay was the mother of eleven children born to them as follows:

Mary Elizabeth—born Sept. 29, 1870; married to Edwin Bennion, Oct. 12, 1892.

Joseph S., Jr.—born Sept. 29, 1872; married to Ethelyn May Towler, Jan. 13, 1897; died July 31, 1921.

Cora—born Dec. 9, 1874; married to Milton Bennion, June 22, 1898.

Alice—born Feb. 5, 1877; married to William Pixton, June 22, 1899, who died Dec. 20, 1900. On June 24, 1909, she was married to Amos Marsden.

Lula—born May 26, 1879; married to William H. Summerhays, June 13, 1900.

Samuel J.—born June 28, 1881; married to Mary A. Powell, June 14, 1916.

Emma J.—born July 29, 1883; died March 19, 1907.

Ada—born July 17, 1885; died November 6, 1886.

Edgar—born August 26, 1887; married Viola Freebairn, Sept. 24, 1913.

Ella—born Dec. 13, 1890; died Sept. 1, 1905.

Ileen—born March 28, 1894; married Ray Parkinson, Jan. 19, 1927.

There are also at this time, 1930, 47 grandchildren and 16 great-grandchildren. Mrs. Emma Bennion Lindsay, at this writing at the age of 78, is well and enjoying her home life, surrounded by her family.



CHAPTER XVII

Rebecca Ann Bennion Sharp

Rebecca Ann Bennion was born March 17, 1853, at Taylorsville, Salt Lake county, Utah, a daughter of Samuel and Mary Bushell Bennion. They were Utah pioneers of 1847, and as a means of honoring her parents she has become a member of Camp 31 of the Daughters of the Utah Pioneers and is officiating as chaplain of this camp at the time of this writing, 1929.

Her early days were spent on her father's farm at Taylorsville, where she assisted in the general housework of the home and in addition learned to milk the cows, spin and weave the wool products necessary in those days. When she was thirteen years of age she went to Rush valley, Tooele county, with her father in the care of his livestock interests. She remembers that there was more or less trouble with the Indians in those days but that any such trouble was averted at the Bennion Ranch by the wise discretion of her father and his brother in that they always gave the Indians kindly consideration and treatment. While at the ranch it was her duty to act as housekeeper for her brothers, then busily engaged in the care of the livestock belonging to the family, and while so acting she remembers with gratitude the assistance, care and instruction given her by her aunt, Mrs. Esther A. Bennion, who lived but a few rods away and was always sympathetic and helpful during those lonesome days and in addition set her such an example of right living, cleanliness and good cheer that it has always influenced her life.

Her mother died, the young girl's first great sorrow, on April 24th, 1872. On December 23rd of that same year she married John A. Sharp of Vernon, Utah, a son of Adam Sharp, one of Utah's early pioneers, and a man of integrity and always a hard worker, the ceremony being performed in the Endowment House of Salt Lake City. They lived at Vernon for eleven years, her husband being engaged in the handling of sheep, cattle and horses, all owned and operated by himself, his father,

Adam Sharp, and his younger brother, David Sharp. They also owned a farm at Vernon and when necessary he operated the machinery and otherwise took active part in the farm work.

In 1883 they moved to Brigham City, Utah, her husband having been required to move to that section of the state in caring for the sheep and horses belonging to the family, same being located on Blue Creek. They lived in Brigham City for the next two years. With the sale of the horses they moved the sheep back to Vernon, and after handling them there for the next three months a division of the property was made and the family moved to Salt Lake county, having purchased what was known as the Dirk Bockholt place on Redwood Road, where they lived for a period of thirty-five years, and where her husband died on April 27th, 1916. It is deemed appropriate, at this point, to incorporate into the life sketch of Aunt Beck, as she was known and loved, a brief account of the life of her husband.

John A. Sharp was born June 27th, 1850, on the North Platte river, in a wagon box, as his parents Adam and Jeanette Cook Sharp journeyed across the plains on their way to Utah. His youth and early manhood was spent in Salt Lake City, during which time he was engaged in the varied activities of those early days, such as the herding of cows as a barefoot boy, handling other livestock, freighting with horses and oxen, including the movement of rock from neighboring canyons for the building of the Tabernacle and the Salt Lake Temple. His father had a contract for building the Western Union Telegraph line to California and in the course of this work the family moved to Vernon, Tooele county, and later engaged in the livestock business there and elsewhere, as above stated.

John A. Sharp was a man of genial and kindly disposition, a devoted husband and father. He was honest, liberal and fair-minded and respected by all who knew him.

Mrs. Sharp became the mother of thirteen children as follows:

Adam B. Sharp—born April 26, 1874; died May 16, 1874.

Mary Emma Sharp—born Dec. 5, 1875; married George Albert Sanders, June 28, 1898.

Samuel B. Sharp—born Mar. 27, 1878; died Oct. 6, 1882.

John A. B. Sharp—born Feb. 12, 1880; died Sep. 25, 1882.

Jeannette B. Sharp—born May 13, 1882; died Oct. 23, 1882.

Elsie R. Sharp—born Sept. 24, 1883; died Aug. 18, 1886.

David Sharp—born Dec. 29, 1889; died Feb. 20, 1890.

Jesse B. Sharp—born Mar. 6, 1887; married Minnie Creer, December 14, 1910.

Clyde B. Sharp—born May 9, 1889; died Nov. 15, 1890.

June B. Sharp—born Jan. 17, 1892; married Ida Giles, September 12, 1917.

Leo B. Sharp—born June 18, 1894; married Marcelle Turner, December 12, 1917.

Ira B. Sharp—born Oct. 30, 1896; married Lois Cannon, February 12, 1924.

Wiley Edgar Sharp—born Jan. 30, 1898; died May 25, 1898.

Mrs. Sharp was counselor in the Relief society of Cannon ward for seven years, after which she served as president for nineteen years, after which it was reorganized, she having removed to 1180 South Eighth East St. in 1922.

Mrs. Sharp has always been an active and efficient homemaker and mother, having also good business judgment and understanding. She is now, December, 1929, in the best of health and spirits and carrying the burden of her seventy-seven years and her many sorrows with all the courage and cheerfulness of a real pioneer. Her home has always been a community center for the neighborhood in which she lived, as also a gathering place for social and family reunions where friends and relatives assembled in love and good will.



CHAPTER XVIII

Joseph B. Bennion

Joseph B. Bennion was among the first babies born in Salt Lake valley, and one of the first in Taylorsville. His brother Hyrum had been born at Garden Grove on the exodus west and his sister Mary Elizabeth had been born in Salt Lake, September 24, 1848, but she had died within the year, May 24, 1849. Joseph was born on the old Fields' Bottom, February 14, 1850, seventh child in a family of eleven of Samuel and Mary Bushell Bennion.

Little is known of the childhood of these older members of the family. The Bennions of those days, like their descendants of today, were no doubt busy people—too busy to pause to chronicle events. Or may be, like us, they meant to do the thing but just didn't get at it.

The boys no doubt were fully occupied at chores, at farming, and at cattle and sheep raising. Joseph's schooling was secured at the Old Rock School in Taylorsville. Shortly after his birth, the family had moved from the Fields' Bottoms to the old Bennion homestead under the hill east from Taylorsville.

As early as 1855-56 his father Samuel was making trips to Vernon, so that at an early age he came to know the trail to Rush Valley. As a boy of eight he was one of the Bennions ordered south under the direction of Brigham Young. The family went as far south as the point of the mountain.

In 1863 the sheep and cattle were taken to Rush Valley, so that for the next ten years the boys were either farming on the river bottoms or were out in Rush Valley with the cattle and sheep.

The Sharps had moved to Vernon in the fall of 1870. There, Joseph met Mary Ann Sharp, who had been born Jan. 21, 1856, and whom he married December 23, 1872. On that same date John A. Sharp and Rebecca Bennion were married

as a part of a joint ceremony. The marriages were performed in the Endowment House by Daniel H. Wells.

Joseph and Mary Ann lived in the Pehrson home which had formerly been occupied by his brother Hyrum. After his marriage, Joseph farmed and looked after his sheep and cattle in and around Vernon. Here four children were born:

Jennie, Dec. 18, 1873; married John Thomas Gerrard, Oct. 27, 1898.

Mary, Sept. 6, 1875; died Jan. 7, 1876.

Joseph (Bud), Dec. 5, 1877; died Oct. 13, 1891.

Maud, April 4, 1879; died Aug. 17, 1882.

While they were living at Vernon, Joseph and Hyrum took stock down to Castle Valley. They also participated in the defense established against Indian depredations. Ledger books indicate that Joseph and Hyrum ran their sheep together—their accounts were kept jointly. An entry shows that they commenced to herd sheep for themselves Aug. 1, 1875, having a band of 2600. In 1879 they sheared 4080. The accounts indicate that sheep were then worth \$3.00 a head and that shearing cost 7c.

In 1881 Joseph moved his family from Vernon to Taylorsville, arriving there July 9. It was hot and dry—the present home was being built, needing still to be plastered and the carpentry work as yet unfinished. There was no shade—no water—an altogether uninviting prospect.

August 9, one month after the arrival at Taylorsville, Minnie was born. She married Henry Harker Jr. Oct 16, 1899.

Effie—born June 7, 1884; married James Paxton, June 22, 1910.

Adam S.—born Dec. 2, 1886; married Minerva Richards Young, Sept. 14, 1911.

From 1881 to 1888 Joseph farmed the two twenty-acre tracts facing on Redwood Road and ran his sheep and cattle, taking them to San Pete mountain for the summer and back to Rush and Skull Valleys for the winter.

While living in Vernon he had led the choir and had also

served as a counselor to John C. Sharp in the bishopric of the ward. He found particular satisfaction in looking after the poor.

In the matter of personal characteristics, he was well built and stocky, weighing in the neighborhood of 240 pounds. An early riser, he likewise was an early retiree. He had a reputation for fair dealing and honesty. He was a good provider and like others of his family always enjoyed having a crowd around him. For some time before his death he suffered acute pain from inflammatory rheumatism, especially in his arms and legs. At times he was so bad that he couldn't walk across the floor. He died May 25, 1888, leaving a widow and five children, Jennie, 14, being the eldest. True to the ideals of both the Sharps and the Bennions, the widowed mother "carried on."



CHAPTER XIX

Samuel Heber Bennion

Samuel Heber Bennion was born at Taylorsville, Salt Lake county, Utah, June 20, 1854, the son of Samuel and Mary Bushell Bennion, being the tenth child in a family of eleven. He was educated in the district schools of Salt Lake county.

In the year 1875 he moved to Vernon, Tooele county, Utah, where with his brothers he engaged in the sheep and cattle business.

On December 27, 1875, he was married to Elizabeth Sharp, familiarly known as Lee, third child and first daughter of Adam and Jeanette Cook Sharp. Four children were born to them: Jessie, who married Raymond Cole, Apr. 12, 1900, of Salt Lake City; Ethel, who died at the age of two years, and two children who died at birth. His wife died July 27, 1882.

On May 3, 1883, he married Matilda Hokenson, daughter of Andrew and Ann Pehrson Hokenson. Of this marriage four children were born: Amy, who married Thomas E. Towler, Nov. 18, 1909, of Salt Lake City; Harvey, of Cokeville, Wyoming; Mary Ella, who married J. Emil Johnson, Nov. 16, 1910, died Sept. 21, 1911; and Andrew Bennion, of Murray, Utah, married Zina Brown, Oct. 16, 1907. Matilda, his second wife, died October 28, 1888.

On February 20, 1890, Samuel Heber married Mrs. Isabelle Martin Rowberry, daughter of Moses and Isabelle Gillespie Martin and widow of William Rowberry, who died July 3, 1882. There were three children born of this marriage: Myrtle, who married Howard Lee, April 8, 1915; Vera, who married Joseph F. McAllister, June 1, 1916; Leone, who married Eugene W. Robinson, April 30, 1924, all of Salt Lake City, Utah. "Aunt Bell," as she was known to everybody, died April 15, 1926.

At the time Mrs. Rowberry married Samuel Heber Bennion she had two daughters, Isabelle and Mary Ann. Isabelle

at the time of her death, May 28, 1925, was Mrs. Isabelle R. Cook Wright and Mary Ann is now Mrs. Mary Ann Rowberry Covey of Salt Lake City.

Samuel Heber Bennion was a faithful Latter-day Saint. He was superintendent of the Sunday school at Vernon and was also first counselor to Bishop John C. Sharp of Vernon for fifteen years. He moved to Taylorsville, Utah, in 1890 and continued his activities in farming and sheep raising. His home on Redwood came to be a favorite gathering place for relatives and friends. Both he and his wife were the best of entertainers and their hearthstone was a center of hospitality. He was killed in a runaway accident at Garfield, Utah, September 18, 1910.



CHAPTER XX

Alice Jane Bennion Harker

Alice Jane, youngest daughter of Samuel and Mary Bushell Bennion, was born at Taylorsville, Utah, on December 3, 1856. It was in this country village that she grew to womanhood, in fact it was her home throughout life. She attended the district schools there, in which she was always a leading student, and later attended the University of Utah. When eighteen years of age she accompanied her father on a trip to the ancestral home of the Bennion family in England and Wales, thus giving her an opportunity to have a much wider knowledge of the world than were provided in the village home in which she was reared.

Shortly after her return from this European trip she was married to Ephraim Harker, son of Joseph Harker, an old time associate of the Bennion brothers and one of the pioneer settlers and home builders of Taylorsville. The marriage of these two young lifelong associates occurred on February 21, 1876.

Alice Jane was a bright and promising girl, jovial and musical in temperament and talent and always a prominent participant in the social affairs of the neighborhood. She served for many years as the secretary of the Taylorsville Relief Society and was always active in Mutual Improvement and Sunday School services. Her associates now living remember her as of a very genial and helpful disposition, always ready and willing to carry more than her share of the demands and problems of those early days.

Her husband, Ephraim Harker, was born at Taylorsville on December 27, 1854, and upon their marriage they built them a comfortable and cozy home in their home town, where they continued to live for many years and where they brought into the world a family of seven children. Very shortly after the birth of the last of these children she became afflicted with permanent illness of a very serious character and was thereafter forced to spend the greater part of life in a hospital.

Even under these conditions, and although thus separated from her husband and family, she retained her cheerful and optimistic characteristics and always took great interest in the welfare and development of her family as they grew to maturity in manhood and womanhood.

During her long illness and consequent separation from her home and family she was blessed with the constant association and care of her brothers and sisters, although her husband had been under the necessity of moving his home and their children to Canada, where he became constantly active in church and civic as well as business affairs. He was one of the original pioneers of the town of Cardston, to which he moved in 1888, and there engaged in the livestock business as also that of flour milling. He was from that date to the present time a member of the High Council of the Alberta stake of Zion.

There were born to Ephraim and Alice Jane Bennion Harker, as stated above, seven children, as follows:

Mary Alice—born September 23, 1877; married to Arthur Dahl of Raymond, Canada, June 24, 1926.

Ephraim Roy—born December 14, 1878; died October 30, 1894.

Susannah Edna—born September 22, 1880; married Rufus E. Pilling of Cardston, Canada, October 11, 1899.

Evelyn—born November 30, 1882; married James McMahon of Boise, Idaho, December 23, 1919.

Ralph—born October 19, 1884; married Ethel Caldwell of Cardston, Canada, October 8, 1908; died March 16, 1929.

Edith—born January 28, 1887; married Henry Walburger of Mountain View, Canada, February 17, 1914; died April 5, 1915.

Samuel Bennion—born October 10, 1894; married Rhoda Greene of Actna, Alberta, Canada, September 29, 1917.

Alice Jane died on Nov. 24, 1929, at Provo, Utah.



CHAPTER XXI

Rhoda Jones Bennion

Rhoda Jones, who married Samuel Bennion as his second wife on October 25, 1868, was born at Brinsfield, Gloucestershire, England, on November 5, 1840. She was the daughter of William Jones who was born June 7, 1805, who was the son of William Jones and Elizabeth Goodman. Rhoda's mother, Mary Shill, died in England in 1849 while the girl was quite a young child.

She was baptized December 13, 1854, and afterward married John Sargeant, by whom she had one child; but the marriage proved to be unhappy and she left her husband and assumed for herself and her child her maiden name of Jones.

With her father and her sister Elizabeth she came to America in 1868 on board the sailing vessel John Bright, being over seven weeks on the voyage and four weeks crossing the plains with ox teams, the company being in charge of Captain Murdock. The family first settled at Henefer in Summit county, but Rhoda soon came to Salt Lake Valley to visit William J. Panter and Thomas Cook, old friends of hers, who were farming the Bringhurst place at Taylorsville. While here she met and married Samuel Bennion.

After living at the Taylorsville home for two years she removed to Rush Valley to care for the ranch home there for another two years, after which she returned to the Taylorsville home, where she continued to reside until her death Feb. 5, 1914. Like others of the pioneers, she had while in Rush Valley, thrilling and disagreeable experiences with roving Indians, in the course of which she displayed courage and devotion to her family and to the interests committed to her care.

Her parents had been laborers and she herself had been accustomed to outdoor work, so that after her marriage she gave much attention to gardening, poultry raising, etc. She

was strong, physically and mentally, strong in her friendships and in her allegiance and devotion to the Gospel. She was economical and honest, yet generous to those in need.

Her children are as follows:

Wilford—born May 16, 1870, at Taylorsville, Utah; married Florence Houtze of Salt Lake City.

Leonore—born Sept. 9, 1873, at Taylorsville; died July 12, 1874, at Taylorsville, Utah.

Robert William—born August 10, 1875, at Taylorsville, Utah; died August 10, 1875, at Taylorsville, Utah.

Rhoda—born August 2, 1876, at Taylorsville, Utah; died August 6, 1879, at Taylorsville, Utah.

Naomi—born May 29, 1878, at Taylorsville, Utah; died Nov. 16, 1878, at Taylorsville, Utah.

Arthur—born February 9, 1881; married Rebecca Pehrson, of Vernon, Utah, June 9, 1900.



CHAPTER XXII

Wilford Bennion

Wilford Bennion, son of Samuel and Rhoda Jones Bennion, was born May 16th, 1870, at Taylorsville, Salt Lake county, Utah. He lived on the old home-stead with his parents until past twenty years of age, attending the local district schools as opportunity offered and later the Brigham Young University at Provo, where he became well known as an athlete, and assisting his father in his farming operations when not in school. His father died in 1889 and shortly thereafter, February 25th, 1891, Wilford was married to Florence Houtze of Salt Lake City. Their only child, Erma, was born at Taylorsville on February 5th, 1892.

With his wife and child he moved to Idaho with the intention of engaging in the sheep business, locating at Neeley. The opportunities for the sheep business did not develop to his satisfaction, and as a result he became interested in farming for a time, but later became owner and operator of a flour mill at American Falls, Idaho. After a time he gave up this business to engage in general merchandising, which was later modified and centered in the implement business in which he is still (1929) engaged. These diverse occupations have given wide experience and have made necessary several changes of residence, but he seems now to be permanently located and settled in the city of Rexburg.

In connection with his other occupations and positions he has served two terms in the Idaho State Legislature, being those of 1903 and 1905, one of which enacted the local option law. He has also taken active part in other civic capacities and in various organizations.

Wilford was baptized a member of the Mormon Church on August 1st, 1878, by Archibald Frame and on November 20th, 1882, was ordained by his father to the office of deacon. October 11th, 1891, he was ordained an elder and on December 15th, 1898, he was ordained by Heber J. Grant to the office of

seventy and was called on a mission to the Southern States. On June 8th, 1901, he was ordained a high priest and bishop of Neeley Ward under the hands of Rudger Clawson.

He has been a leader of thought and action in both civic and religious affairs in all the various communities in which he has resided. His wife, formerly a teacher in the public schools of the state and a woman of high attainments and character, joining him and giving full support and cooperation in all this public service to which he has been called.



CHAPTER XXIII

Arthur Bennion

Arthur, youngest son of Samuel and Rhoda Jones Bennion, was born at the old family home at Taylorsville February 9, 1881. His father had closed out his livestock interests and largely his farming activities, so that Arthur did not have the opportunities of becoming identified with such interests as his older brothers had done. He was only 8 years of age when his father died and it fell to his lot to grow into youth and young manhood on the old home place, attending the local district schools during their usual yearly period and working around home during the vacation months in the care of the old home and the support of his mother.

On June 9, 1900, being then only a little over nineteen years of age, he was married in the Salt Lake Temple to Rebecca Pehrson of Vernon, Utah, daughter of Peter and Christina Madsen Pehrson, old time residents of that village, the ceremony being performed by President John R. Winder.

Their married life was begun in the big, old family home at Taylorsville, but in 1902 Arthur bought him a farm at Kamas, Summit county, Utah, where he moved and made his home for the two ensuing years. Not being satisfied and contented in this new location, he sold his farm and moved back to the old Taylorsville home and resided there with his mother until her death in 1914.

There being no farm or livestock connected with it he was under the necessity of seeking employment elsewhere. He therefore entered the service of Hyrum Bennion and Sons Milling Co. at Murray, where he worked for many years, and afterwards took a position with the Utah State Road Commission, where he has worked for seven years. He now owns and is still living in his father's old home at Taylorsville.

Arthur was ordained an elder in the L. D. S. Church on July 1, 1900, and while living at Kamas was superintendent of Religion classes of that ward. On June 26, 1910, he was ordained

a seventy by Jonathan G. Kimball. He has been active as a ward teacher and in quorum work in the Taylorsville ward and is known as an honest, industrious worker and dependable in whatever he undertakes to do. He is companionable with his children, living a happy home life, fond of music and giving much public service in ward and community entertainments, funerals, etc., his daughters having excellent voices, and the whole family giving freely of their time and talents in all these things.

There have been born to Arthur and his wife eight children, as follows:

Zora—born March 18, 1901, at Taylorsville; married Albert Nelson of Salt Lake City, May 13, 1923.

Ariel—born November 9, 1902, at Kamas, Utah; died June 30, 1914, at Taylorsville.

Melvina—born December 3, 1904, at Taylorsville; married Clifford Van Valkenberg of Union, Salt Lake county, April 1, 1927.

Pearl—born August 3, 1907, at Taylorsville; married Willes A. Phillips of Taylorsville, July 16, 1929.

Harris Wilford—born at Taylorsville, February 21, 1910.

Melban—born at Taylorsville, December 4, 1912.

Melva—born at Taylorsville, December 4, 1912; died March 14, 1913.

Arthur Alton—born at Taylorsville, June 26, 1913; died September 19, 1917.





HOME OF JOHN BENNION

CHAPTER XXIV

Esther Wainwright Bennion

On February 15th, 1842, John Bennion was married to Esther Wainwright, who was nearly three years his senior, the ceremony being performed by Elder John Greenhow. Miss Wainwright, born October 12th, 1817, in Hawarden Parish, county of Flint, North Wales, was a native of the same parish as her husband. She was the daughter of Edward and Mary Jones Wainwright, of sturdy Welch descent for many generations. Her lineage has been traced back to John Wainwright of Barnell who was christened on Sept. 16th, 1744.

Esther was the second child in a family of eight, two sons and six daughters, three of whom, Esther, Thomas, and Mary, emigrated to America. The youngest child, Hannah, at last accounts was still living, on the same street in Liverpool where she was born. She was then eighty-two years of age.

The Wainwright family moved to Liverpool when Esther was three years of age. There she remained until her marriage in 1842, so that in language, customs and training she was English rather than Welch.

Liverpool at that date was a comparatively small city, but building up rapidly. The thrifty and industrious Edward Wainwright immediately saw the certainty of profitable employment in the manufacture and sale of brick, in which he was very soon engaged. The growing city offered many other opportunities for business activity. Soon the entire Wainwright family was vigorously at work, now engaged also in the business of transportation to and from the docks, near which they had settled and built a home, and in the dairy business, in which they had been engaged in their native home. The mother and Ann, the eldest sister, being in poor health, and the boys being younger, much of the responsibility of the business fell to the lot of Esther. Thus was laid the foundation of the experience and business ability that so well fitted her for the pioneer life that afterwards came to her.

It was here, while she was an important factor in the successful and rapidly growing business of her father, that Elder John Taylor, later president of the Church of Jesus Christ of Latter-day Saints, found and converted her mother and herself. It was here also, during the years 1840 and 1841, that she became intimately acquainted with John Bennion, a fellow convert. This acquaintance ripened into an attachment that resulted in their marriage on Feb. 15th, 1842. It is noted that while both were born in Hawarden Parish in Wales, their acquaintance and subsequent marriage were doubtless entirely the result of their association as members of the new faith which both had embraced with such earnestness and zeal.

Within a week after their marriage the young couple set sail for America, on Feb. 22nd, 1842, now the goal of their ambition, aboard the sailing vessel John Cumming. The boat landed at New Orleans on April 25th, following. Taking a boat up the Mississippi River to Nauvoo, they arrived on May 7th.

During the four following years, amid persecution and hardship, a new home was built; three children, Samuel R., Mary, and Ann were born, and much public service was rendered. All in all it was a very strenuous and arduous life to these young people new to the western world. Both were full of hope, courage, and fortitude, however, and in letters, to their kindred left behind, they gave glowing pictures of the opportunities for home making, progress, joy and satisfaction they found in the association and friendship of the church leaders, and the good people with whom they had cast their lot.

When the exodus from Nauvoo came in 1846, Mrs. Bennion drove westward across the plains of Iowa, one of the two ox teams that carried their little ones and all their earthly belongings into the western wilderness. In the course of this journey she was thrown from the wagon, her arm broken, and her shoulder crushed, resulting in injuries from which she never entirely recovered. Instead of going on to Council Bluffs, the gathering place of the Saints, the Bennion brothers were compelled to spend the winter of 1846-7 at Garden Grove,

Iowa. In a crude and uninviting cabin, without nurse or skilled help, the husband and father away in search of employment, another daughter, Angeline R., was born. Here, during the winter, John Bennion, senior, died and was buried.

With the return of spring the journey to the West was resumed. Esther again took upon herself, in addition to the care of her children, the task of driving one of the ox teams. The oft told story of that journey across the plains need not be repeated here. This family, like so many others of the fleeing saints, was compelled to leave one of its members, little Ann, in a quiet grave by the wayside. The grief stricken mother watched the simple preparation for burial with dry eyes, her one practical remark being "Dig the grave good and deep so that the wolves will not get her."

With the arrival of the family in Salt Lake valley on the 5th of October, 1847, there began again a desperate struggle to build up a home and competence and to provide for the support and education of the rapidly increasing family. In every phase of this struggle Esther proved herself a valiant fighter, a worthy co-worker and helpmeet to her husband. Especially were her experience and practical ability in business matters put to the test when, in November, 1868, her husband, in response to a call from the leaders of the church, took his second wife, Esther Ann, and her family, into the Dixie country for a period of five years, thus leaving the management and control of the Taylorsville home and farm, and the responsibility of a large family of growing children, in her hands. In all this she acquitted herself with marked success and ability; in fact the family affairs were so well conducted that the return of her husband at the end of his missionary service found the home property improved and increased in value and amount, notwithstanding the heavy demand upon it for the support and education of the family.

Full of years and experience, after a life of toil and privation into which had entered many circumstances and conditions sufficient to crush and quell a less dauntless spirit, she lived at the old Taylorsville home in quiet and comfort. Her children

were all married and had homes and families of their own. December, 1902, she died at the age of eighty-five years, beloved and respected, having lived in full measure to the high ideals of the religious faith she had espoused. She was buried in the family plot at Salt Lake City.

Esther Wainwright Bennion was the mother of twelve children, as follows:

Samuel R.—born at Nauvoo, Illinois, November 10, 1842.

Mary—born at Nauvoo, Illinois, May 4, 1844.

Ann—born at Nauvoo, Illinois, November 19, 1845.

Angeline R.—born at Garden Grove, Iowa, March 16, 1847.

Rachel—born at Taylorsville, Utah, June 5, 1849.

John Edward—born at Taylorsville, Utah, January 1, 1851.

Moroni—born at Taylorsville, Utah, June 15, 1853.

Elizabeth—born at Taylorsville, Utah, February 4, 1855.

Maria—born at Taylorsville, Utah, August 5, 1857.

Harriet—born at Taylorsville, Utah, December 18, 1858.

Esther, born at Taylorsville, Utah, November 18, 1862.

Ira—born at Taylorsville, Utah, January 5, 1864.

Ann died in the course of the journey across the plains in 1847; Moroni was drowned in a small spring on the Taylorsville farm; Elizabeth died of fever at the age of eight years, and Esther died of whooping cough January 8, 1863.





MRS. ESTHER WAINWRIGHT BENNION
Wife of John Bennion

CHAPTER XXV

Samuel Roberts Bennion

Born Nov. 10, 1842, at Nauvoo, Hancock county, Ill.

His earliest recollection was entrance into Salt Lake Valley, being only 5 years of age, riding a pony, and being so small that his feet and legs stuck straight out. At 7 years he was detailed to herd the 5 head of sheep then owned by the family.

With the close of the summer season of 1855, the Bennion brothers, Samuel and John, on account of favorable location for grazing, had taken over a considerable number of small flocks of sheep and some cattle. Feed on the Jordan range having become scarce, the entire flock was moved out to Rush Valley and located for the winter at Rush lake. Samuel R., then 13 years of age, and his cousin, John R., just a little older, were the sole herdsman. A very severe winter followed and of course much suffering and distress came to these two small caretakers of the stock.

Early the following spring the stock were moved back to Salt Lake Valley and were cared for there until August, 1863.

From then on these two boys, and their younger brothers as they grew up, had almost the entire care and responsibility of the sheep, cattle and horses belonging to their fathers, as well as those belonging to a number of prominent men of Salt Lake City that were placed in their hands, either at a small compensation or "on shares."

The experience thus gained and the sense of responsibility accompanying it, meant much to these boys and they became real men almost in childhood. As the years passed by they acquired livestock of their own, which livestock insured them a livelihood, and in addition furnished them in time capital with which to become identified with certain commercial enterprises and a competence and independence for life.

During these early years of his pioneer life Samuel R. Bennion experienced on many occasions much suffering and hardship and passed through many scenes of excitement and

adventure. Among the hardships were the "Grasshopper and Cricket Wars," so well known as part of Utah's pioneer history. Sleeping out in the mountains alone in a buffalo robe during the snows of winter and coming in contact with renegade Indians, were common experiences.

On Tuesday, April 29th, 1862, being less than twenty years of age, he and his cousin John R. Bennion were called into service in Captain Lot Smith's cavalry and were sent out to Fort Bridger as guards to protect the U. S. mail, then being carried through by pony express from the East to Salt Lake Valley and California. While located there the Indians made a raid upon the ranches of the half breed French and Indian mountaineers on Henry's Fork and neighborhood. They drove off a large band of horses, heading them for the Wind River Country in northern Wyoming. The Lot Smith company, including the two Bennion boys, followed in hot pursuit. Running out of provisions they were compelled to subsist upon horseflesh and bear meat for several days. Before the capture could be effected the Indians reached the headquarters of their tribe on Salmon river, Idaho, and the chase was abandoned. The cavalry returned to Salt Lake City on August 9th, 1862.

Another incident that occurred later in Rush Valley, in which Samuel R. and his cousin Hyrum Bennion participated, demonstrated the courage and self sacrifice possessed by these young men. During a period of Indian excitement and when fatal clashes between the Reds and Whites were of frequent occurrence in the "valleys of the mountains," Esther A. and Mary T. Bennion, each with several small children, were living at the Mountain Home Ranch, or the Old Place, as it was better known in Rush Valley. Samuel R. and Hyrum were there in charge of the sheep and cattle. There appeared on the road down the valley a herd of cattle being driven at the utmost speed by some eight or ten men, whether red or white could not be determined. How or why the whites would be driving cattle in that manner and to that place at that time was beyond the comprehension of the boys, so they came to the conclusion that it was a band of Indians with stolen cattle, and

there was no means of knowing what outrages might be perpetrated against themselves, the women and children and the property in their care.

They went into the house and began talking in a matter-of-fact way of conditions in general and began making bullets and in other ways preparing for a fight. When asked by the women as to why they were doing so, they answered by quoting the old axiom: "In time of peace prepare for war." By the time their preparations were completed and the approaching menace was nearing the ranch they told the women of the possibility that confronted them and then gave them instructions as to how to load the several guns available (a much more complicated process than in these days) and then told Mary T. to take all the children up in the loft of the cabin and Esther A. to stand by and load the guns while they, the boys, stood at the port holes of the cabin and prepared to fire if necessary.

It was not necessary. The approaching herd was being driven by a group of ranchers from a neighboring valley who, fearing Indian depredations, had gathered up their stock and were bringing them nearer to some point where protection could be had.

Esther A. told this story with tears of gratitude in her eyes at Samuel R.'s seventieth birthday party—over fifty years later.

Many other interesting experiences might be recited, but the above will serve our purpose in showing the resolute character and manhood of these young men.

The pioneers of Utah, young and old, were called upon by their leaders to keep a record of all important events and conditions of their lives, and Samuel R. made an effort to do so, but due to his roving life away from home he failed to some extent. And yet we find recorded in his "journal" the main events of his life. Among the first things so recorded, and covering the period from 1860 to 1867, was that, in addition to his service and labor with the livestock as above recited, he spent three or four days of each week during the months of January, February and March of each year in a very small

school at Taylorsville, his teachers being Parley L. Williams, later a well known jurist of Utah; William Heaton, George M. Spencer and Mary Heaton. The subjects taught were only the fundamentals of the three R's of early day education.

During this period, in compliance with the rites and regulations of the church, on April 5th, 1862, he received his endowments under the hands of Bishop Hunter, then a very intimate friend of the family. On September 28th, 1867, he was married in the old Endowment House in Salt Lake City, to Mary Panter of South Cottonwood, the ceremony being performed by George Q. Cannon.

There was no such thing as a wool market in Utah in those days and the Bennion family, as wool growers, were under the necessity of transforming their production into cloth before it could be sold or traded for other commodities. Accordingly, a loom of the old fashioned hand type had been procured, together with the necessary carding and spinning equipment. The sheep were washed in the river before being shorn. Thus the female members of the family became manufacturers of woolen goods. Miss Mary Panter, a young woman of sturdy character and physique was employed as an assistant in this work. She later became the wife of Samuel R. Bennion on September 28th, 1867, and thereafter became the mother of their nine children and to the day of her death was always a bulwark of strength and support to the family.

No home had been provided in advance of the marriage, but on March 1st of the following year (1868) they moved to Rush Valley in Tooele county. There Samuel R., himself largely the architect and builder, erected a one room log house, with dirt roof and one small window, in which cabin with such furniture, fixtures, and household goods as they could make themselves, they spent many very happy days. As neighbors and friends, living in like primitive conditions, they had very pleasant and agreeable associations with John R., Rhoda, Hyrum and Joseph Bennion, W. H. Haigh, E. Webb and some members of the Adam Sharp family. It became necessary for him to return to the old home at Taylorsville, however, in

the fall of the same year, his father having been called on a five year mission to Dixie and the responsibility of their joint interests in Salt Lake county having fallen largely upon him. So he found it necessary to build himself another log house there, which he did, being considerable of an improvement over the one previously built in Rush Valley. During the following winter Enos, their first child, was born to them.

Due to the necessity of his personal care and attention to the family livestock interests in Rush Valley, it became necessary for him to move back there the following Spring and to remain there several years. On January 1st, 1871, some of the church authorities came from Tooele to Vernon and he was made presiding elder of the Vernon branch of the church. A Sunday school was very shortly thereafter organized with E. Webb and John C. Sharp as teachers. A day school committee consisting of E. Webb, A. Van Orman and Hyrum Bennion was also appointed and other efforts made leading to the building up and establishment of community life in this small frontier town.

During the year 1873 it became evident that the increase of sheep and cattle in Rush Valley had reached a point where it was necessary to move some of them to other ranges and Samuel R., in preparation for such change, decided to move his family back to Taylorsville. In order to provide a better home for his growing family he entered into contract with Archie Frame, veteran builder of Taylorsville homes, for the erection of a good brick house on his old homestead, into which he moved as soon as completed.

Samuel R. Bennion, although never a speculator, had demonstrated by this time that he had good business judgment and that he could be depended upon not to undertake anything that was unsound or liable to fail. He had been taught to look well to the little things and from them to build up safe and conservative business enterprises. He was now owner of 2,300 sheep and 200 head of cattle, all his own and no obligation resting against them or him. After a careful survey of different parts of the state for grazing opportunities, it was decided to

move all the Bennion cattle into Castle Valley, this being done in the fall of 1874. Shortly thereafter his sheep were moved to Chalk Creek and vicinity where they continued to prosper and increase.

In the fall of 1876, he was called on a mission to the Central States, his headquarters or field of labor being Canton, Ohio. Due to the fact that times were hard, money scarce, and the people very busy clearing their land, not much headway was made. However, Samuel R. made some lifelong friends who came to Utah and became active and prominent citizens. Before returning home he visited Nauvoo, his birthplace, and the first home of his father and his uncle Samuel in America. Due to the adverse conditions above mentioned he was released and returned home the following summer. Very shortly after his release his father met with an accident that caused his death and while on his death-bed charged Samuel R. with the watchcare and direction of his large family of growing children, a duty that he discharged with such fidelity that to this day they honor and revere his name and memory.

Prior to this time the Bennion cattle ranging in Castle Valley, as above recited, had been sold and Samuel R. had leased his sheep, thus leaving some funds for investment and time available to care for same. In partnership with his cousin, Hyrum Bennion, he became engaged in the milling business also the mercantile business, both at Taylorsville.

In October of 1883 he was called on a foreign mission and before the end of the month was on his way to Great Britain, where he had a very interesting and beneficial experience for the ensuing two years. In the course of this missionary experience he became intimately associated with John Henry Smith and R. S. Collett as traveling companions, both of whom were men of large stature and great physical strength. On one occasion the three of them were holding a meeting in a public hall, all of them being seated on the platform. In the course of the meeting a mob of two or three hundred people led by a man named Jarman attempted to break up the meeting by putting the three missionaries out of the building. In order to do so it was necessary for the mob to get up on the platform.

but the three stalwarts were able to seize each of the assailants as fast as they reached the platform and throw them back on the floor among their fellows. In this way they were able to hold the fort until police arrived and quelled the mob. These three men were afterwards known in the community as the Mormon giants.

During this mission Samuel R. labored eight months in the Nottingham conference and the remainder of the time in the Sheffield conference, over which he presided except for the first month. While in England he visited relatives and friends in Hawarden parish, the birthplace of his father, and there gathered considerable genealogical data, a matter of much interest to him and that grew upon him to the day of his death.

On August 10th, 1879, Samuel R., complying with the teachings and practices of the church, married Agnes Thompson of Union ward, a daughter of Joseph Thompson of Doncaster, England, and Ann Grayson of Sheffield, England, Utah pioneers of 1852. In 1886 Samuel R., having been called to act as president of the newly created Uintah stake of Zion, moved his wife Agnes and her family to Vernal, and began a church service there that lasted for over twenty years and demanded a large measure of his time and attention. She assisted her husband as best she could in building up the Uintah country and rendering service in the church. She helped to teach her children the principles of Mormonism and is honored by them as well as by her many friends who were privileged to enjoy her hospitality. At his request R. S. Collett, his former missionary companion in England, was called from Arizona to act as his first counselor and together these two men and James Hacking of Vernal constituted a stake presidency of great efficiency and power.

In March of 1896 he began the erection of a home for his family at Taylorsville, same being completed and occupied in January, 1897.

In 1906 he was released from the presidency of the Uintah stake of Zion and was ordained to the office of patriarch, which

position he held with credit to the day of his death at his Vernal home on November 16th, 1915.

Samuel R. Bennion lived a life of sterling integrity and righteousness. Always conservative, he never went into debt and always counseled his family to follow his example in that respect. His children and other associates sometimes thought him stern and severe, but such was only an outward appearance. He had a warm heart and kindly feelings for his fellowmen, and while life to him was a serious matter, a stepping stone to eternity, yet he always found time for amusement and to visit with friends and relatives. To him the path of duty was the path of safety and Sunday was a day of rest and worship.

He died at Vernal on November 16th, 1915, of complications resulting from rheumatics contracted in the exposures of early life and was buried in the family plot at Salt Lake City.

His wife Mary Panter, born November 21, 1846, at Oakley, Bedfordshire, England, daughter of William J. Panter of Oakley, Bedford, England, and Lucy Lowe of Ampthill, Bedford, England, died on May 10, 1912, being then 66 years of age, and was buried in the same family plot at Salt Lake City. Their children consisted of two sons and seven daughters, as follows:

Enos—born at Taylorsville, Utah, January 26, 1869; married Jane Mackay of Taylorsville and following her death married to Ruth Miner of Springville, Utah, on April 8, 1913. Enos died on May 1, 1922.

Nora—born at Taylorsville, September 24, 1870; married Thomas W. Dimond; died January 29, 1910.

Laura—born at Taylorsville, December 1, 1872; following Nora's death, married T. W. Dimond.

Mary Edith—born at Taylorsville, March 3, 1875; married A. M. Palmer Jr.

Hattie—born at Taylorsville, July 8, 1877; died January 25, 1902.

Elizabeth Panter—born at Taylorsville, April 13, 1879; married Wm. McEwan; died May, 1919.

Esther—born at Taylorsville, September 13, 1881; married E. W. Stringfellow; died April 12, 1925.

Ethel—born at Taylorsville, April 18, 1887; married Paul S. Richards.

Clyde H.—born at Taylorsville, October 3, 1889; married Gladys Stewart.

His wife Agnes, born in Salt Lake county, Utah, November 2, 1857, died at Vernal, Utah, March 2, 1928. She became the mother of five children, as follows:

John Joseph—born at Taylorsville, October 21, 1880.

Vilate—born at Taylorsville, November 7, 1882.

Samuel Roberts Jr.—born at Taylorsville, June 16, 1884.

Cora—born at Vernal, Utah, August 17, 1887.

Ashley—born at Vernal, Utah, July 31, 1890.

The following extract from a historical sketch of the life of Samuel R. Bennion published in the Vernal Express at the time of his death, the writer of which is unknown to the family, is a fitting and final tribute to his life and character:

“Samuel R. Bennion was not a sactimonious man but was imbued as deep as the depths of his great soul. To some he did not appear a religious man but in fact he lived each hour of every day, and all his days were full, each hour, according to the meek and lowly Nazarene. A powerful man physically and mentally, with wonderful perception, taking mental note of everything and everybody, but keeping his opinions to himself. He was a friend to all, even those he could not admire he would not harm and was willing to grant every man the right to his own opinion. While a powerful man, he never lost his temper, and while a thoroughly successful man, he was never known to boast. He was too busy. He was no dreamer. Life to him was real. He took it as it came and lived the practical details of every day so thoroughly that he enjoyed what most of us miss.

He was called to the Ashley Valley in 1887, as stake president, and for twenty-eight years has been the mainstay, backbone and balance wheel of this whole community. Every in-

dustry in this community owes its present condition to his wisdom and liberal financial aid. The stake academy and tabernacle were fathered and liberally aided financially by him and he knew and watched carefully the records of all the students of the academy from the beginning. He was one of the founders of the Bank of Vernal and for a long time its president; was organizer of the Ashley Co-op and was, until the last year of his life, its president. He was a director of the telephone company and president of the Vernal Milling and Light Company.

One characteristic of the greatness of the man has been demonstrated in his retirement from one high position after another on account of his age and infirmities. In stepping down and out to give place to younger men, his respect to his successors was sincere and in thus stepping aside he never withdrew his support and confidence and was always willing to give to them the benefit of his long years of experience and his good judgment. To the day of his death he was ever ready to give assistance, counsel and advice to all who needed it as well as to join in necessary material assistance."



CHAPTER XXVI

Mary Bennion Calder

Mary, second child of John and Esther Wainwright Bennion, was born at Nauvoo, Ill., May 4th, 1844, during the very darkest hour of the period of persecution and violence to which the Mormon people were subjected in that state. She passed through the hardships and perils of '47 in crossing the plains and in the settlement of Salt Lake City in that first year of its existence. Being but a mere child, she has no remembrance of the journey across the plains, but she does recall the rejoicing of the family upon the return of their father from the canyon that fall with logs for their cabin. One item or circumstance that is responsible for such remembrance, however, is the fact that while playing upon such logs before they were erected she fell to the ground and received severe bruises. This caused her much suffering at the time and in addition left marks upon her body that she carries to this day.

Like all other pioneers of Utah, Mary received, in the unrelenting school of experience, practical lessons of economy and frugality. She worked hard, gave her service and self sacrifice for the benefit of the family. She developed faith in God and humanity, a faith which has remained with her through her whole life. It has made her beloved and honored by all who know her.

She has a very distinct recollection of the famine period that occurred in the early history of the state, of the many devices and expedients resorted to for spinning out the scant supply of food and clothing. She knew the peace and joy among the family through being permitted to toil, save, and build for each other and for their friends and comrades who had been left behind and who were yet to come to this place of refuge in the valleys of the mountains.

Not until she was ten years of age did she have her first schooling opportunities. It was a hard winter. Every morning

her father would put the three older children on Old Peg, their favorite riding pony, and lead her through the snow to the home of a neighbor. Here a total of seven children gathered daily to be taught to read, write, and spell. Later much more pretentious school service was provided them, the people having built and moved into the English Fort, now Taylorsville. This school consisted of a single, small, crude room with a long plank hinged to the wall at which the children sat in turn for writing practice.

Her only other educational opportunities were such as came to her during a busy life of care and toil, and by reason of association and study with her husband, George Calder. He was born at Edinburgh, Scotland, December 25th, 1838, a kindly and studious gentleman. She was married on April 6th, 1861, the ceremony being performed by her father in her own home.

Although but seventeen years of age, Mary was qualified by practical experience for the duties of wife and mother. The young couple began immediately the construction of their humble home. After about four years residence at Taylorsville they moved to Mill Creek and located upon what became widely known as "Calder's Farm." This was a rough, wild tract of land, covered with willows and thistles. George Calder was full of vim and energy, and Mary his loyal wife and co-worker. Gradually the willows and thistles were subdued, and the stubborn soil made fertile. Drains were dug, trees planted, a lake provided. Thus the whole place was made inviting and beautiful as a pleasure resort. Individuals and picnic parties came from far and near, providing for George Calder, his wife and children an opportunity to engage in the business of supplying their patrons with refreshments, music and dancing. This business they followed until the Park passed out of their hands. These experiences later influenced the boys in their choice of a life vocation.

George Calder never knew an idle moment. When winter lessened the farm work he attended the University of Deseret, located on the old "Council House Corner." It was presided over by his brother, David O. Calder. Mary as mother of six children joined him in home study, and he soon became qualified to teach

school himself, which profession he followed for a number of years whenever the Park was closed.

Both father and mother were very appreciative of the advantages of education. Consequently they gave every encouragement and support to the aspirations of their children, all of whom attended the L. D. S. College or the University of Utah with credit and distinction.

The strenuous service as hostess at the Park, in addition to the care of her large family, caused Mary's health to break in 1885. The resort was leased and in 1891 the family removed to Vernal, Uintah county, Utah, where a farm was purchased. Being dissatisfied with the location, Mr. Calder very soon returned with his family to Mill Creek. He built a good home on a tract of land adjoining the Park. In 1905 this home was sold and the family again removed to Vernal. Mr. Calder died there March 29th, 1910.

Mr. and Mrs. Calder were parents of fourteen children, as follows:

Orson Bennion—born at Taylorsville, Jan. 8, 1862; married Kate Snedaker, July 28, 1886.

George Washington—born at Taylorsville, June 1, 1863; died Feb. 24, 1864.

Louisa—born at Mill Creek, December 21, 1864; married William O. Lee, November 17, 1886; died September 11, 1900.

Omni Bennion—born at Mill Creek, June 17, 1867; died April 25, 1879.

Lynus Bennion—born at Mill Creek, Mar. 25, 1869; died April 24, 1879.

Ada—born at Mill Creek, May 25, 1871; married Edwin J. Winder, Nov. 23, 1898.

Hyrum Bennion—born at Mill Creek, May 26, 1873; married Agnes E. Hamilton, June 27, 1900.

Joseph Bennion—born at Mill Creek, May 26, 1873; died May 28, 1873.

Georgina—born at Mill Creek, Aug. 23, 1875; died March 24, 1879.

Rebeau—born at Mill Creek, Nov. 27, 1877; married Stella Whitlock, June 11, 1903.

Pontha—born at Mill Creek, Aug. 3, 1879; married Rosella Soffe, Sept. 12, 1900.

Wallace—born at Mill Creek, March 1, 1882; married May Hacking, Aug. 3, 1910.

Bruce—born at Mill Creek, June 23, 1885; married Margaret Hamilton, Sept., 1907.

Dora—born at Mill Creek, Nov. 14, 1887; married William H. Cook, Sept. 13, 1911.

Mrs. Calder has always been a faithful and active worker in the Mormon Church. Prior to the final removal to Vernal in 1905, she had begun the vicarious work for the dead in the Salt Lake Temple. The removal to Vernal interrupted this work for a time, but upon the death of her husband in 1910 it was resumed. Its completion has ever since been her great aim and desire. During the past ten years she has made five, four hundred mile trips to Salt Lake City for that purpose, has spent much time in that service, has been baptized for hundreds of dead relatives and friends, attended to other ordinances for many of them, and has enjoyed good health and been happy in thus being permitted to render this great service to those who have passed away. She desires to close her life in this service and her admonition to her family and friends is that they go and do likewise.



CHAPTER XXVII

Angeline Bennion Spencer

While the Bennion families tarried at Garden Grove, Iowa, in their exodus from Nauvoo, there was born to John and Esther Wainwright Bennion their third daughter, to whom they gave the name Angeline Roberts. It was on March 16th, 1847, in a rude and unfinished log cabin, small shelter from the wind and storm then raging, that Angeline first saw the light of day.

Within a few weeks the journey westward was begun again, culminating in the arrival of the family in Salt Lake City on October 5th, 1847, so that she is properly and justly listed among the "Pioneers of '47," although it was little she knew or felt the hardships of that memorable journey.

For temporary lack of sons, John Bennion's oldest daughters were enlisted in helping with the farm work. Strange as it may seem, his third daughter, Angeline, was known as his "right hand man." She earned for herself this title through her courageous and capable service in duties generally thought of as men's work. But Angeline, fond of the open air and her father's company, was duly proud of her title and still recalls vividly, incidents which justified his confidence in her horsemanship and dependability.

When but ten years of age, little Angeline rode a big horse to Salt Lake City to be shod. She had a man's saddle but rode with one leg over the horn as was becoming a lady in those days. After waiting two hours, Brother Jonathan Pugmire, the blacksmith, assisted her to mount, saying, "Well, my little girl, I don't like to see you ride so far alone, but I guess your father knows what he is doing."

On her return she took up the search for a lost cow on the west side of the Jordan river. Finding it in a herd of city cows, she was assisted by the herd boys to get it out. This done, she was welcomed home in safety.

While still only ten, she went to live with her Aunt Esther

Birch Bennion on Bingham creek, twelve miles southwest of her old home. There, like David of old, she tended the sheep. Every morning she took fifteen hundred sheep into the hills and returned with them at night. Following her father's advice she took a book with her. This book was usually the Bible.

One day, after a boy of fourteen had spent a week looking for a pair of stray oxen, John Bennion said, "I will send Angeline, I know she can find them." So one morning, mounted on a fiery horse named Blaze, Angeline set out on her quest. She soon found one of the oxen not far from Bingham creek. The other was found a great distance away and that in the late afternoon. As she returned, passing Aunt Esther's house, Aunt Esther tried to persuade the girl to remain with her over night as it was getting late. But fearing that the oxen would stray off again or that her mother and father would worry, she continued on her way home. As she came over the hill by Uncle Samuel's at about one in the morning, she heard her mother calling. Her mother had been watching and listening anxiously and finally heard the horses whinny as the oxen were brought in, in triumph. Her father said, "See, mother, I told you Angeline would find them."

As a living for his large family had to be wrested from the soil, John Bennion was obliged to toil with unremitting severity. Consequently his little boys, at very tender ages, were given their regular duties. Boy like, when told to hoe the corn, or cut willows for the fire, they were apt to play, or baby like (for some of them were scarcely more) drop asleep while keeping watch on the sheep. Angeline quite commonly acted as foreman to supervise the boys in their work. She would often watch them from the up-stairs window where she sat spinning, and would call out cheerily, "Come, boys, if you will work hard, when I get my spinning done, I will come out and help you."

Angeline's work was not all out of doors, for by her skilled labor she helped to feed and clothe and make home comfortable for her father's household. When not more than eight years old, she loved to wind bobbins for Aunt Esther as she wove the cloth, and as she grew older she did her share of the

spinning, knitting and the making of soap and candles. Fresh in her memory is the time when she assisted Aunt Mary T. Bennion to make the candles for the grand ball which was given in the West Jordan hall. All the candle moulds of the household and those of the close neighbors were not sufficient, so some of the candles had to be dipped. No wonder it took a lot of candles, for in those days the people danced until daylight. Angeline knows that the old custom was followed in this instance, for her father brought the musicians home to breakfast before he took them back to town.

By the time Angeline was sixteen years of age, there were five girls, eight boys, three women and one man, for whom to knit. Besides stockings, father and the boys must have warm mittens and comforters. Clothes for all the family must be made mostly from the cloth spun and woven at home, for calico was a dollar a yard and if woolen cloth could be bought, there was no money with which to buy.

John Bennion could have truly said at that time of any one of his wives or daughters as Solomon said of a virtuous woman: "She seeketh wool and flax and worketh willingly with her hands. . . . She layeth her hands to the spindle, and her hands hold the distaff. . . . She is not afraid of the snow for her household; for all her household are clothed with scarlet (woolen). . . . Strength and honour are her clothing; and she shall rejoice in time to come. . . . She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

Angeline's schooling was limited to three or four months in the winter season, with many interruptions. Her first teacher was Grandma Spencer, educated in the schools of England. Sister Spencer was a widow with two sons, George M. and William. Her second teacher was Aunt Esther B. Bennion, who taught the Bennion children and a few of their neighbors in the Bennion home.

Later a large adobe room built in the center of the "Old Fort" served both as school and meeting-house. The children

sat on home-made benches but enjoyed the luxury of desks the length of the benches. William Harker, Hyrum Bennion and Angeline composed the youngest class in school.

Fortunately for this pioneer people a fine Scotch family, named Calder, came among them. The eldest son, David O., was a learned and unusually capable young man of many accomplishments. He taught the school, his amiable and lovable sister, Isabel, assisting him. He conducted a singing school in the evening and coached the older students and people of the Fort in putting on theatricals. Well-to-do families made it possible for the characters to be appropriately costumed.

Angeline's last teacher was destined to be her husband. During the three winters previous to her marriage, she attended a school conducted by George M. Spencer, nearly eight years her senior, whom she married soon after her eighteenth birthday.

In school her courses were limited to reading, spelling, writing and arithmetic. Her instruction, however, was not confined to what was taught in school. Much valuable knowledge she gained from her father's tutelage. He was a student of history, especially English history, and he read aloud to his family around the fireside. To these readings Angeline listened with great interest; and now at the age of eighty-three, remembers much of what she then learned. He directed her reading and often asked questions and conversed with her on what she had read. She heartily approves of the statement made by his eldest grandson who was fifteen years old when his grandfather died, "I was never in his company, that he did not give me something to think about."

In later years, because of a very intimate and sympathetic association with her children during their college work (and she made every possible sacrifice to give them all an education), she became well informed generally and acquired a deep interest in national as well as local affairs.

Angeline was a loyal wife—a real helpmate. For his day, George M. Spencer was a man of unusual learning and good judgment and was called to fill many positions of importance,

both civic and religious. Angeline had just cause to be proud of her husband. Great credit is due both of them for the great sacrifices they made to give their children a good education.

Mr. Spencer was killed by a shaft of lightning while driving a load of hay from the farm on Aug. 19th, 1907, and in the year 1913 the family, consisting of the mother, Mahonri, and Hortense, moved to Forest Dale, now a part of Salt Lake City, where they now reside.

George M. and Angeline Bennion Spencer were parents of ten children:

Albert—born August 19, 1866; married to Delia B. Neff, July 14, 1888; died of typhoid fever Oct. 4, 1898.

Mahonri—born July 24, 1868; married Elise Brown, Sept. 15, 1926.

Esther Eliza—born June 7, 1871; died January 8, 1877.

Geraldine May—born May 23, 1875; died November 19, 1878.

Adelaide—born September 8, 1876; married E. R. Morgan Dec. 14, 1904.

Elizabeth—born July 16, 1880; married Fred M. Abbott, Oct. 21, 1908.

George—born September 21, 1882; died September 21, 1883.

Raymond—born September 6, 1884; married Alpha Pixton, March 13, 1911.

Leona—born March 12, 1889; died January 13, 1891.

Hortense—born December 9, 1891.



CHAPTER XXVIII

Rachel Bennion Spencer

Rachel, fifth child and fourth daughter of John and Esther Wainwright Bennion, was born June 5th, 1849, at or near the present Taylorsville in Salt Lake county, Utah. She was the first white child born on the west side of the Jordan River. She was baptized on June 8th, 1857, at West Jordan, having walked the entire four miles from Taylorsville for that purpose.

The first twenty years of pioneer life in Utah, although the people made valiant effort to give every possible educational opportunity to the growing children, provided but the most primitive school facilities for Rachel Bennion, living as she did on the very frontier of the frontier. She made the most of such as afforded, however, and with the practical experience in home making and management received from her experienced mother, she was well equipped for her duties as wife and mother when she married William J. Spencer, on October 25th, 1868, in the old Endowment House in Salt Lake City. Her husband was brother to the husband of her sister Angeline.

Shortly after the marriage Mr. Spencer was called on a short mission into Utah's Dixie "to help strengthen the Muddy settlements." The journey was begun in November, 1868, in company with his father-in-law and a number of younger men called to like service. Arriving at the Muddy, the entire party was very soon transferred to Long Valley, where a settlement was begun. It soon became apparent that the location was barren and unsuitable and Mr. Spencer with most of the company returned to their homes in Salt Lake county. Soon after a home was built on the Redwood Road in Taylorsville, where all the children were born. The family continued to reside here until advancing years made farm work impracticable for Mr. Spencer. The farm was sold and a home bought at 3730 Highland Drive, Salt Lake City. The father died on October 11th, 1919, of paralysis, after fifty-one years of married life.

Rachel was the mother of nine children, all of whom grew to maturity, except Georgina, who died in infancy.

Georgina E.—born August 20th, 1870; died October 25th, 1871.

William Eugene—born March 8th, 1872; married Elizabeth Ann Hill.

Edith—born July 28th, 1873; married Edgar E. Hill.

George S.—born October 9th, 1874; married Lilly Ann North.

Serena—born October 17th, 1878; married Charles Fred Player.

John Bennion—born November 26th, 1880; married Stella McCann.

Joshua S.—born June 16th, 1885; not married; died Nov. 24, 1928.

Esther Ivy—born November 5th, 1890; married Hyrum S. Welling.

Ross Wendell—born September 27th, 1892; he was accidentally killed July 19th, 1918, while in the service of the United States, as a member of the 145th Field Artillery at Camp Kearney.

Rachel will ever be remembered for her hospitality. Her welcome was so sincere and her cooking always delectable.

In her old age, despite her infirmities, she always radiates sunshine. Her spirit is most kindly. Her personal appearance is a matter of pride. She is a constant reader, keeping abreast with current events.



CHAPTER XXIX

John Edward Bennion

John Edward, second son and sixth child of John and Esther Wainwright Bennion, was born on the old John Bennion homestead at Taylorsville, Salt Lake county, Utah, on January 1st, 1851. His birth occurred just a few months after the family had come to the end of its wanderings and had settled in their permanent home. As a boy he evidenced much interest in live-stock of all kinds and grew to be an expert in judging and handling them. His educational opportunities were very limited, due to the pioneer conditions of his early life, but his contact with men in the everyday affairs of life made him a good judge of character and disposition and qualified him for his life's work.

While quite a young man he was sent to Rush Valley to care for his father's cattle and horses. There he lived and worked, the greater part of the time, until 1874. At this time he moved to a homestead on which he had filed, same being located in the south end of Salt Lake county. He built a new home on this land and resided there for a period of about three years. He then bought him a home in Murray, Salt Lake county, and made his home there until 1891, during which time he was engaged in the sheep business with his cousin John R. Bennion, of Taylorsville. This partnership was successful for a number of years and after its dissolution he engaged in the same business on his own account until the fall of 1891, when he moved to Vernal, Uintah county, and worked with his older brother Samuel R. in the sheep business until 1894, when he returned with his family to his Murray home.

In 1899 he removed his family to Meeteetse, Wyoming, where he engaged in the cattle business on his ranch located on Wood river until his death on February 20th, 1930.

When little more than nineteen years of age, he married Marian McIntyre on September 26th, 1870. The ceremony was performed in the Endowment House in Salt Lake City. As a result of such union there have come to them the following children:

John Edward Jr.—born at Taylorsville, Utah, Dec. 8th, 1872; married to Amy Woodruff, Aug. 21st, 1893; died April 29th, 1912.

Edgar—born at Murray, Utah, January 16th, 1877; married Effie Mae Moore, April 17th, 1900.

Agnes May—born at Murray, Utah, December 25th, 1881; married to C. A. Webster, December 25th, 1902.

Elmo—born at Murray, Utah, March 8th, 1890; died October 27th, 1908.

Raymond—born at Vernal, Utah, August 21st, 1894; married to Hazel Thayer, July 3rd, 1925.

At the time of the death of their father he had surviving him nineteen grandchildren and thirteen great grandchildren.

John Edward Bennion, as a young boy, and throughout his life, was free and open hearted in everything he did. Generous to a fault, kindly in disposition and with always a helping hand for the unfortunate. In common with other young men of his time, his geniality sometimes led to conviviality, but he never did forget to be kind and considerate of those who were in want or distress.



CHAPTER XXX

Maria Bennion Cannon

Maria Bennion Cannon, daughter of John and Esther Wainwright Bennion, was born at the old farm home at Taylorsville, Salt Lake county, Utah, August 5th, 1857, being about the time when the struggle of Utah's pioneers for existence was at its worst. The camping out stage was ended and the acquisition of property had begun. So to stern necessity was added the ambition to "have and to hold." The rugged, not to say harsh, virtues of the times were had in abundance by the people generally, while graciousness, tenderness, the open manifestations of affection, were given short shift. However, Maria, or "Yi," as her own baby tongue pronounced it, grew up strong, happy, loving and—indispensable. Naturally emotional, the child sought to hide her real feelings; so when father was coming home she ran and hid herself in the corn field, crying her eyes out instead of running to meet him as she wanted to do, and as most children would do. Later she came forth with tear stained, puffed and hard rubbed cheeks and simulated air of unconcern.

At ten or twelve years of age Maria was somewhat of an Amazon. On one occasion she went out on the range after a cow with a newborn calf. She carried the calf the most of the way home, slung over her shoulders, the cow following soberly behind. So this pioneer child, girl, young woman, played little, toiled much, went to school some, a whole hearted, companionable, good soul and "big sister" to the younger daughter Hattie. These two had their group of "pals," girl friends, two of whom became notable in both state and church in the state of Utah. They were Rebecca Mantel, later Mrs. Mayor Fera-morz Little, educator and leader among the women of the state, and "Clint" Smith, later Mrs. Clarissa S. Williams,—wife of one of Utah's leading statesmen, and president of the world famous Relief Societies of the Mormon Church.

While attending the University of Deseret, now University of Utah, these two young women frequently came home with

Hattie on Friday evenings, and with Maria at home the four of them would make the old Bennion home at Taylorsville ring with music and laughter, a real comfort and pleasure to the honored sire and presiding genius of the home.

Maria was a deeply religious woman, and, be it said and remembered forever, she never failed in the strict observance of the commandment "Honor thy father and thy mother." She married Angus M. Cannon, a very close and honored friend of her father, and thereafter was known by everybody as "Aunt Maria," a much beloved aunt by all the children who were fortunate enough to come under her influence. A little child never came into her presence unnoticed.

She became mother of the following children:

Hattie Bennion Cannon—born March 5th, 1887.

Ira Bennion Cannon—born Feb. 11th, 1889; married Mary Salmon, June 24th, 1914.

Eleanor Bennion Cannon—born Jan. 11th, 1891; died December 29th, 1901.

Glen Bennion Cannon—born July 6th, 1897; married Beatrice Barton, May 24th, 1921.

Maria herself died at Salt Lake City, Utah, April 13th, 1925.



CHAPTER XXXI

Harriet Bennion Harker

Gentle Little Hattie

Gentle little Hattie,
Tender loving child;
Spreading beams of gladness,
Laughing music wild.

Speaking words of comfort
To the little ones,
Cheering little sad hearts
By her gentle tones.

Knitting brother's stockings,
Comforters and mitts;
Singing songs for mother
As by her side she sits.

Smooths her pillow gently,
Watches by her bed;
When bowed down by sickness
Bathes her aching head.

See her chase the lambkins
Round the willow tree
In their sportive gamble,
Innocent as she.

Milks the spotted heifer,
Drives the calves to feed;
Taking then the Juvenile
'Neath the tree to read.

Merry little maiden,
Shedding truth and light;
Making home more gladsome
By her presence bright.

May those who read these verses
Ever thankful be
That Hattie dwells in Zion,
'Mid truth and purity.

The above verses were composed by Esther Ann Bennion, wife of John Bennion, and published in the Juvenile about 1868. The poem was dedicated to Harriet Bennion, daughter of John and Esther Wainwright Bennion, born December 18, 1858, at Taylorsville, "Over Jordan," in the old English Fort—a choice land above all other lands—a prototype of the land of Canaan that Moses was unworthy to set foot upon, but only permitted to view from the distant hill tops.

She was a child well worthy of such a birthplace—a lady fair to look upon as Rachel of old; and as her mind and soul developed and unfolded, proved as beautiful as her face and form.

After Hattie finished the district school, her father sent her to the University, under Dr. Park for a year or two, after which she taught school for a few terms in Mill Creek.

The day was set for her marriage to Benjamin Harker, when her father suddenly died, and the wedding was consequently deferred for some time.

After her marriage, she continued her residence in Taylorsville in a nice farm home on 48th South, a little west of the present ward house. A few years later, her husband went on a mission to the Southern States and returned home in poor health, from which sickness he never recovered. Two daughters, Mabel (Mrs. Preston J. Cannon, mother of six children) and Edna (Mrs. Elbert D. Thomas, mother of three children) were born before the mission, and Benjamin Ernest Jr. afterward.

Wishing to improve her own education and taking her little family with her, she attended the University of Utah, together with Heber and others of her brothers. They were classmates under Dr. Park during the year of 1886-7, all boarding in the same house, "the Old Rose House," one-half block west of the Assembly Hall.

Later, because of better school facilities for her children, Hattie moved into Salt Lake City about 1893, where she maintained her residence the rest of her life.

She was married to Apostle Matthias F. Cowley in plural marriage, which resulted in the birth of another daughter, Lois Cowley, now a wife and mother, Mrs. Elvin W. Gilchrist.

Hattie suffered a great sorrow in the loss of her first husband, Benjamin Harker Sr., and if possible a greater loss and sorrow in the death of her only son, Benjamin Harker Jr., who died at the age of thirty-three, July 13th, 1916, exactly the same age as his father was when he died. Benjamin Harker Jr. left a wife, Abbie Cowley, and two children, Hal and Helen.

Hattie was never entirely well after the death of her son, and finally went to California in the hope of recovering her health.

A Salt Lake newspaper printed the following, at the time of her death, which occurred in Santa Monica, California, June 22nd, 1923:

"Mrs. Harriet B. Harker was well known in social, literary, and religious affairs, having been for many years a member of the Author's Club and the Friendship Circle, and for several years the stake president of the Salt Lake stake Relief society.

"Speakers at her funeral told of the many admirable traits of character exemplified in the life of Mrs. Harker, and the fortitude with which she had endured the sorrows and sufferings which had come to her. They emphasized in particular her friendliness and helpfulness, and her desire to be of service and comfort to all with whom she became associated."

For many years a member of the General Board of the Relief Society, she was a diligent and faithful worker, well and favorably known in many of the stakes of Zion where she was privileged to visit. President Joseph F. Smith paid a very high compliment to her and to her family at the funeral services of her son in the Assembly Hall. A most devoted and loving mother, Hattie made every sacrifice necessary to educate and rear her children. Friends called her blessed because of her thoughtfulness and kindness to all. Because of her

good management, she was able and ever willing to help others less fortunate than herself. The widow in distress, the down-hearted and discouraged never left her without receiving comfort and material help.

Her brother Heber writes of her:

“ ‘Petsie’, or later ‘Hattie’, was always a favorite in every phase of her life, at home or abroad, in sickness or in health. The little rosebud Petsie developed and bloomed into as beautiful an ‘Irish Rose’ as ever flowered in the Emerald Isle. Always the ‘Gentle Little Hattie’ as sister, mother, wife, and ‘Aunt Hattie’ and the embodiment of all the gifts and graces of the Gospel. For sixty-five years she was ever my sweet twin sister—so companionable and sympathetic. Her health failed after the death of her only son—the very picture of his father—from which she never recovered. She fought a good fight and is entitled to the crown of life prepared for the faithful—a sweet memory.”

Children of Harriet Bennion Harker:

Mabel Harker Cannon—born February 22nd, 1879; married Preston Jenne Cannon, September 26th, 1903.

Edna Harker Thomas—born April 11th, 1881; married Elbert Duncan Thomas, June 25th, 1907.

Benjamin Ernest Harker—born March 5th, 1883; married Abbie Cowley, July 15th, 1908.

Lois Cowley Gilchrist—born May 30th, 1902; married Elvin W. Gilchrist, August 15th, 1925.



CHAPTER XXXII

Ira Bennion

Ira Bennion, youngest son of John and Esther Wainwright Bennion, was born at Taylorsville, Salt Lake county, Utah, January 5th, 1864. At the age of thirteen years his father died, leaving him in charge of the old farm home where he was born, the care and operation of which thereafter depended upon him and his aged mother.

Ira was a strong, vigorous and healthy boy, a great lover of good horses and had much pride and pleasure in the responsibility that thus came to him. As he grew to manhood he became known throughout Salt Lake county as an athlete and was popular and well liked by all who knew him. July 21st, 1887, he married Nettie Gardner, daughter of Bishop Archie Gardner of West Jordan and to them were born ten children, as follows:

Lenore—born May 7th, 1889; died June 23rd, 1914.

Adelle—born July 19th, 1890; died Dec. 5th, 1890.

Marvin—born Sept. 28th, 1892; died Jan. 16th, 1923.

Valois—born Nov. 18th, 1896; married James S. Smith, Oct. 4th, 1917.

Laurel—born Mar. 30th, 1899.

Preston—born Mar. 7th, 1901.

Norma—born June 18th, 1904; married Lloyd Moesser, Nov. 18th, 1925.

Esther—born Jan. 26th, 1907.

June—born Sept. 3rd, 1909; married Paul S. Smith, July 21st, 1928.

John A.—born Mar. 20th, 1912; died Mar. 22nd, 1912.

During the early years of his married life Ira continued to operate the home farm but later became identified with some of his brothers in the livestock business, particularly sheep, the handling of which took him out into the states of Idaho and Wyoming as also out on the desert bordering the Nevada line. The business was prosperous and successful as long as he was

connected with the management of it, but he became tired of living away from his home and family and finally sold out. He then bought a farm and builded for himself a splendid brick home out near Granger, Salt Lake county, in a section where he had herded cows as a boy and which was known as the Jordan range. A tablet of stone was placed in the front wall of the building bearing the name "Hawarden," this being the name of the parish in Flintshire, Wales, where his father was born and reared. In this farm home he continued to live and labor as a farmer until January 27th, 1929, the day of his death.

Ira served as a missionary in Great Britain during the years 1894 and 1895, in the course of which service he visited and labored among his ancestors in both England and Wales and brought home with him much valuable genealogical information. He filled this mission with credit and efficiency and was all his life a faithful and loyal member of the Church of Jesus Christ of Latter-day Saints, serving it in various capacities and positions both before and after his missionary experience. For a number of years he served as vice-president of the Bennion Family Association.

His wife Nettie died in 1914 and in 1917 he married Ellen S. Mackay of Taylorsville to whom were born the following children:

Stephen M.—born April 8th, 1918.

Beth—born Sept. 2nd, 1919.

Lyle—born Feb. 22nd, 1921.

Spencer—born Sept. 11th, 1922.

Halvor—born April 30th, 1924.

Ira Bennion was a man of liberal mind and kindly disposition, unquestioned integrity, and was loved and honored by all who knew him. During the closing years of his life he became subject to very severe attacks of rheumatism that caused him great pain and distress, later developing into diabetes, from which illness he failed to recover. His death occurred, as stated above, on January 27th, 1929, in a Salt Lake City hospital and he was buried in the Taylorsville cemetery.

The following tribute to Ira Bennion was written by his own children:

“Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.”

So it was with Ira Bennion.

A particular characteristic of Ira Bennion was his great love and devotion to his wives and children and to the entire Bennion family. In return that love was given back to him. Nettie, his first wife, and Nellie, who later became such, were energetic, hard working wives and mothers, both being loving and true helpmeets to their husband. To know him was to love him. Especially was this true of little children, not only his own but all who were fortunate enough to come under his influence. He would often gather groups of young boys about him and have them perform for him, a pleasure always to both him and them.

His funeral services were carried out according to his expressed desires. The songs he loved most were sung, the friends who loved and knew him best spoke of him as they knew him. “Speak only the truth about me when I die” he said. This his next door neighbor promised to do, and it was a most beautiful and sincere tribute to the honesty, dependability and uprightness of his dearest friend Ira Bennion that such neighbor gave at the funeral service.



CHAPTER XXXIII

Esther Ann Bennion

Esther Ann Birch Bennion, second wife of John Bennion and daughter of William and Mary Rogers Birch, was born July 7th, 1833, at Wootten Parish, Kent, England. Little is known of her ancestry except that it was of that sturdy English peasantry that has furnished so many worthy citizens of the United States, and especially of the state of Utah.

Esther was the seventh child in a family of eleven, consisting of three sons, William H., George Richard, and James, and eight daughters, Harriet, Mary, Charlotte, Sarah, Elizabeth, Esther, Jemima Caroline, and Emily Ellen. Of these William H. ran away to sea and his identity is lost to the family. Mary and Emily Ellen remained in England and lived out their lives there; Charlotte married and emigrated to Australia. George Richard, James, and Jemima Caroline emigrated to America and settled in California, while Harriet, Sarah, Elizabeth and Esther joined the Mormon Church and came to America and Utah. Subsequent to the arrival of the Utah contingent in Utah, Harriet married Henry Goodcell, and with him, having become estranged from the Church, also moved to California where they continued to reside until death.

The parents of this numerous family were devout members of the Church of England, the father being a deacon of the parish church near his home, and very early in the lives of their children implanted in their hearts the principles of integrity, morality, and right living, as well as an implicit belief in the Bible, thus laying the foundation of lives of usefulness and of consistent and lifelong devotion to duty as they knew it. The stern necessities of life prevented the children from obtaining even the primitive education afforded by the schools of England at that early date, and they were left to practical experience and the association of their fellows. The subject of this sketch, Esther, had the privilege of attending for nine months a small school in Swingfield parish, but it was at such

an early age that she had no personal recollection of it whatever in later life. It seems, however, that she was born with an instinctive love for reading, for while yet a child, and while working "out at service" near her home, acquired the ability to read the newspapers "up-side down," they having been pasted on the walls in that position purposely by her employers in order to prevent the servants from wasting their time by reading them.

Notwithstanding these adverse circumstances, however, she became a master of the English language and was recognized by all who knew her as an authority in the use of words. Besides being a great lover of literature as long as she lived, she was herself a writer of no mean ability, and at the time of the World's Fair at Chicago in 1893, was honored by having one of her poems chosen, with two others, as representative of the literary talent of the State. Her "Bennion Reunion," written after she was seventy years of age, while perhaps not so finished and complete from a literary standpoint as some of her minor poems, is selected on account of its historical value and because of the fact that it sets forth so well the feelings that existed among the members of the Bennion family, and is published herein as an introduction to the Bennion Family History.

In her childhood Esther was allowed to remain at home, assisting her mother in the care of the younger children and in the housework until she was thirteen years of age, something unknown to the older children, but at that age she was under the necessity of earning her own living, and accordingly "went out to service" at various terms as a domestic in the homes of several well-to-do farmers in the vicinity of her father's home. She was so occupied for a period of nearly six years, or until Feb., 1852, when she became converted to the Mormon faith and joined the church, removing immediately to Dover, where she again went out to service for a period of three years while preparing to emigrate to Utah, the goal of her ambition. The preparation was completed and the journey begun April 9th, 1855, in a company under the direc-



MRS. ESTHER ANN BIRCH BENNION
Wife of John Bennion

tion of Elder Edward Stevenson while crossing the ocean, and of Elder Richard Ballantyne across the plains, arriving in Salt Lake City on September 26th, 1855.

This journey was characteristic of the Mormon emigration of that day, the people traveling in large bodies under strict military discipline, the strong helping the weak, those with plenty sharing with their less fortunate companions. Esther was well and strong, walking the entire distance from Atchison, Missouri, wading the rivers and climbing the mountains, and finally arriving safe and well at her destination.

The winter of '55-'56 was spent working for her board in the family of Warren Reynolds in Cottonwood during an epidemic of measles, and likewise in the spring in the home of Winslow Farr in Salt Lake City until July 20th, on which date she was married to John Bennion, christened Esther Ann, by which name she was ever afterwards known, such change of name being necessary in order to avoid confusion between herself and Mrs. Esther Wainwright Bennion, already the wife of John Bennion. The ensuing eight years were spent at the family home at Taylorsville, during which time she shared in the sufferings and privations of those pioneer days, and did her part of the hard work that came to the early settlers of Utah.

The following actual occurrences are here introduced for the double purpose of showing the conditions under which women and children lived and worked at that time, and of portraying the brave and independent character of the woman whose courage was thereby tested. In 1862, a flock of sheep that she was tending on the then trackless prairie below Bingham canyon, became scattered and were in danger of being lost or killed by wolves. Leaving the two year old baby asleep in, as she thought, a well marked place, the mother with her four year old boy went after the woolly ramblers. The effort was more than was counted upon and resulted in losing all track of where that baby was left sleeping. A horseman passing that way, a rare occurrence, was attracted by a woman screaming frantically and running about over the prairie, and turning

aside he joined in the hunt. After a time the little one was found, still asleep in his bed of grass and weeds.

In 1864, at the ranch house in Rush Valley, two timber wolves came into the little garden plot in front and kept the family in for half a day, the mother standing guard at the door with the old muzzle loading rifle. Then came Samuel R., and taking the trusty (?) weapon snapped, snapped, snapped—but it wouldn't go off.

And again in 1869, way down Meadow Valley Wash, in Nevada, the girl-wife, Maggie Rydalch, with her baby boy (attorney W. E. Rydalch) was threatened by a surly redskin. Sturdy English Esther interfered, striking the Indian with her broom, the only weapon available. Instantly a gun was flashed in her face with murderous intent, but just as promptly was it knocked whizzing by John Keeler of Payson, brought to the spot by the outcry.

In the fall of 1864, the Bennion brothers having moved their livestock out into Rush Valley in Tooele county, Mrs. Bennion and her family of four children were established on the ranch to make a home for the boys who were taking care of the stock, and continued to live there until the fall of 1867, when they again returned to the Taylorsville home, being compelled to do so on account of the danger from the roving bands of Indians that infested the country.

In the fall of '68, John Bennion was called on a mission to the Dixie country, and was specially assigned to the labor of helping in settlement of the Muddy Valley, particularly in the way of assisting the people of that mission to take care of their cattle and sheep, he having demonstrated satisfactorily to the church authorities his aptness along such lines. Immediately responding to this call, he moved Esther A. and her family by way of St. George and St. Thomas to Long Valley, now known as the Meadow Valley Wash, in Lincoln county, Nevada, where the first winter was spent. The next spring the family moved to West Point, now Moapa, on the Muddy river, and in the fall again moved up through the Meadow Valley Wash to Panaca, where they continued to live until March, '71. While

living at Panaca, Mr. Bennion was called upon to take the control and management of a great many small bands of sheep belonging to settlers scattered all over southern Utah, aggregating about three thousand head, the care of which, together with his efforts to provide the best possible school facilities for the children, necessitated the moving of the family during the next two years to Desert Springs, near the present station of Modena on the Salt Lake route, thence back to Panaca, thence to Eagleville, to Ledge of Rocks in Hamblin valley, and thence back to Eagleville, from which place, the sheep having been delivered to their owners and the mission declared at an end, still another move was made back to the old Taylorsville home, where the family arrived about the last of November, '73. Thus did Esther A. Bennion spend five years of the utmost toil and hardship, years that left their impress upon her physical being and seriously undermined the rugged constitution that had always been hers.

After about two and a half years of residence at Taylorsville Esther A. was again moved with her family back to Vernon, in Rush Valley, near the old ranch home she had occupied ten years before, to provide a home and headquarters for the boys who were caring for the sheep still ranging in that neighborhood. There she lived for seven years, acting during that time first as president of the Primary association and later as President of the Relief society of the Vernon ward, until September, 1903, when she moved to Vernal, Uintah county, several of her children having preceded her and made their homes there.

She soon found her way to the hearts of the people of the quaint Uintah country, who, as she expressed it, "made her feel like she was their queen." Beloved by all who knew her, in the full enjoyment of a peaceful, cheerful old age, this honored mother in Israel spent the remaining six years of her life as counselor, friend and playmate to a host of kindly, appreciative people to whom, as she felt the end approaching, she said she was "going to make a new home." Her death occurred at Vernal, August 4th, 1909, but she was taken to the old Taylors-

ville home for funeral service and to Salt Lake City for burial.

Esther Ann Bennion was the mother of nine children, Enoch, Israel, Harden, David, Justin, Owen, Willard Richards, Ida, and Archie Birch, born in the order named, of whom all survive her except Enoch, Justin, and Willard Richards. Enoch was killed in a runaway on Silver Creek in Dec., '73, being then nearly sixteen years of age; Justin, born August 6th, 1867, died February 20th, 1868; and Willard Richards died of heart disease at Vernon in 1887, being then nearly seventeen years of age.

As illustrative of the life of this noble woman the members of her family have dedicated to her memory the following lines written by her:

BE IT MINE

If any round me shout and play
And dance and sing in glad array,
And laugh and cheer,
May it be mine to see and hear.

If any toil at noble things
And strive the higher levelings,
To reach and win,
May it be mine to join therein.

If any grieve and suffer pain,
Should tears fall like summer rain
From troubled skies,
May it be mine to sympathize.

In all that makes the round of life,
Be it pleasure, peace, or strife,
Joy or despair,
May I my proper burden share.

CHAPTER XXXIV

Enoch Bennion

Enoch, eldest son of John and Esther Ann Bennion, was born February 17th, 1858, at the old family home, Taylorsville, Utah. He lived a short and strenuous life. As a child he herded cattle and sheep in different parts of Salt Lake and Tooele counties. At ten years of age he went with his parents and his younger brothers, Israel, Harden and David, to the Muddy, a stream and valley in southeastern Nevada, where, as in other parts of the Dixie mission, he continued the same active frontier life.

During the five years that his parents were living there he made trip all alone to Salt Lake City, driving a mule team drawing a load of wool to market, and returning loaded with supplies, an unheard of experience for a boy of his years in this day and generation.

The family returned to the old Taylorsville home in 1873 and the day after arriving there Enoch, in company with two of his brothers, each with a team, went to Coalville for coal. On the return trip he was run over by one of these loaded coal wagons and killed, the date being November 28th, 1873, on Silver creek. He was not yet sixteen years of age.

In spite of almost insurmountable difficulties, he attained to an excellent education for a boy of his years. Before making the above mentioned trip to Dixie he attended school at Draper, Utah, the teacher thereof being Dr. John R. Park, later one of the best known and most highly respected teachers in the state of Utah. Enoch was physically well grown, mentally alert, morally sound—a splendid specimen of young Mormon manhood.

CHAPTER XXXV

Israel Bennion

Israel Bennion, second son of John and Esther Ann Bennion, was born on the old family homestead at Taylorsville, Salt Lake county, Utah, on June 2nd, 1860. Due to the primitive school facilities of those early days in Utah and to the many "moves" or changes of residence made by his mother's family in the interest of the stock-raising business in which his father was engaged, he had but very meager opportunities for scholastic attainments, and yet in the school of experience and by reason of his thoughtful and studious habits he has come to be looked upon as a man of good education, well informed and highly respected in the community in which he lives and throughout the state. Like his father, he has considered that his first duty is the education and development of his large family, and to that end he has been willing and anxious to make any and every sacrifice that would effect that object.

Hopeful and optimistic by nature and disposition, quiet and unassuming in demeanor, considerate of the feelings, wishes and opinions of others, yet firm and unrelenting in his own convictions of the right, a quaint humor characterized by brevity "the soul of wit," and with always a quiet word of advice and counsel offered without presumption, he has established for himself in the hearts of all his acquaintances, and particularly of the Bennion family, a place that makes him a welcome guest at every fireside. In terse and unembellished language he says "much in little," his letters, particularly, being almost epigrammatical in their brevity and force. This is illustrated in the following statement of his life work, given in his own language:

"From my earliest childhood I have followed ranch farming, 'over Jordan', in Rush Valley, in Dixie, in Castle Valley. Had some schooling, including a winter at the University of Deseret, now University of Utah.

"I was married to Jeanette Sharp, daughter of Adam and

Jeanette Sharp, on October 16th, 1884, and we have nine children, all born at Vernon, Tooele county, Utah; Jeanette on August 29th, 1885; Mervyn Sharp, Lieutenant Commander U. S. N., May 5th, 1887; Howard Sharp, Major U. S. A., September 7th, 1889; Glynn, March 20th, 1892; Kenneth, April 25th, 1894; Rolff,.....; Lowell, March 26th, 1898; Ephraim,.....; Muriel, April 9th, 1902. In February, 1888, I also married Matilda Pehrson who is mother of the following children: Angus Pehrson, born December 7th, 1892; Rulon Pehrson, July 25th, 1897; Judith, April 25th, 1901; Ruth, February 15th, 1907.

"Rolff died at birth and Ephraim when one and a half years old. Mervyn and Howard were married in 1920, the former to Louise Clark and the latter to Marian Cannon, Glynn having married Lucile Cannon in 1917.

"I was ordained bishop of Vernon ward, February 25th, 1900, holding that position until December 12th, 1915, on which date I was released and made bishop of Benmore ward, that day organized, which position I still hold. I have held the office of patriarch in Tooele stake and to my father's family since July 23rd, 1893.

"I am at this time (1920) a member of the Tooele county school board and precinct chairman of the Democratic party.

"I had five sons in the Great War and am an advocate of the League of Nations.

"I started the dry farming industry in Rush Valley in 1896, supplementing it with cattle raising, and still further supplementing it with a fine irrigation well at my home place, Green-jacket, so named after the well loved Indian chief.

"Lastly, I am happy to record, that at this time, my family is with me—in church, politics, and business—not only with me, but taking the lead."

After a lapse of ten years since the writing of the above brief and inadequate sketch of the life of Israel Bennion, we desire to add to it the fact that during such decade he and his worthy and admirable helpmeet, Jeannette and their daughter

(known everywhere as Jean) have lived in peace, happiness and contentment in the old Greenjacket home at Benmore, Tooele county, Utah.

During the World War, Israel, in his efforts to increase the production of the national supply of foodstuff, as demanded at that time, had purchased, largely on credit, lands and machinery for farming operations and had given to this cause every possible effort and service. Following the close of the war and the financial depression that followed its close, he lost to his creditors the major part of his land and machinery. He then turned over to his sons the remainder of his land holdings and livestock interests and settled down to the care of the home and garden.

He was urged by members of his family and others to secure a home in Salt Lake Valley or other settled and developed community where he could enjoy the comforts and conveniences of modern life. He could not, however, reconcile himself to the giving up of his cherished home in the wilderness of southern Rush Valley, so he was provided with a radio and other modern conveniences and at this writing is enjoying not only his established home life there, but in addition, with his wife and eldest daughter, he finds great pleasure in maintaining a wide open door of hospitality, not only to members of his own family but to all others whose journeyings take them thither.

As a final tribute to this good man, record is here made that he has lived a life of integrity and devotion to his family, to the public generally, to the nation, and to the Church, of which he has always been a devout member and for many years a loyal official. Notwithstanding the adversities above mentioned, he has always maintained a cheerful disposition and manner, and, being possessed of a genial nature and unusual sense of the humorous of life, association with him has always been a pleasure and profit to all with whom he has come in contact.

CHAPTER XXXVI

Harden Bennion

Harden, son of John and Esther A. Birch Bennion, was born at Taylorsville on October 7th, 1862. When six years of age, in the fall of 1868, he accompanied his parents and their other three sons on an overland journey by team and wagon to West Point, a small village located on the Muddy river in southeastern Nevada, to which place the family had been called by the authorities of the Mormon Church in an effort to colonize the Muddy Valley. The ensuing five years were spent in that locality, although in the course of that period of time the family lived, as called to move from place to place in the care and handling of the sheep and cattle entrusted to their care by their neighbor colonists, at a point in Meadow Valley Wash, then called Long Valley and now known as Calientes, Panaca, Eagleville and at Desert Spring (near Modena).

In the fall of 1873, the family, with three additional members, Owen, Willard Richards and Ida, returned to the old home at Taylorsville to live. The following year Harden went back with his father to Panaca, Nevada, and drove four hundred sheep from there to Rush Valley in Tooele county, a distance of three hundred miles. In the spring of 1876 the family moved to Vernon, Tooele county, which became their permanent home for thirty years or more.

From the time the family moved back to Taylorsville in 1873, until October, 1878, Harden attended district school there in winters and worked on the farm in the spring and summer except for occasional periods of herding sheep near Vernon and handling the range cattle as occasion required.

In October, 1878, he was appointed to a normal scholarship at the University of Deseret, now University of Utah, and at the close of the school year received a certificate of graduation and teacher's certificate. He did not attempt to teach, however, but instead went back to his Vernon home and for seven years worked steadily on the farm there or herded

sheep in the mountains and on the desert as occasion required.

In 1886, he decided to spend another year at the University of Utah but without any effort toward specialization in any particular work. He then returned to his Vernon home and again engaged in the sheep business and farming operations with his brothers, holding interest therein for a period of two years. He then accepted a clerical position in the office of George M. Cannon, then county recorder of Salt Lake county, where he worked until May 31st, 1893, on which date he was married to Miss Vilate Kimball Nebeker, daughter of George and Elizabeth Dilworth Nebeker of Salt Lake City.

He was then tendered a position with the Security Abstract Company of Salt Lake City and accepted same. He worked in this office for several months and then accepted a position as manager of the Ashley Cooperative Mercantile Institution, his brother Samuel R. Bennion being president of same, a position he occupied for a period of fourteen years. During this time he assisted in the organization of the Bank of Vernal, of which he was made a director and later vice-president, and in addition became a stockholder and director of the Ashley Co-op. Merc. Inst. while serving as manager.

Very shortly after taking up his residence in Vernal, he was elected a member of the board of trustees of the newly incorporated town and served it also as town clerk. Later when the town became incorporated as a city he was made a member of the city council. During the time he was serving in this capacity he was appointed postmaster at Vernal and served until elected to the Utah State Senate in November, 1898, being the representative of the counties of Uintah, Carbon, Emery, Grand and San Juan. At the close of this four year term he was reelected (in 1902) for another four year term in the same position. While serving in this capacity he was appointed by Governor Heber M. Wells to serve as a member of Utah Arid Land Reclamation Fund Commission.

In the spring of 1908 he terminated his services with the Ashley Co-op Merc. Inst. and for about a year devoted his time

and attention to a ranching and livestock business in which he had become interested, same being located at Leota Ranch on Green River about twenty-five miles south of Vernal. While thus engaged, and much to his surprise, he was appointed, in the spring of 1909, by Governor William Spry, a member of the Utah state board of equalization. He acted in that capacity for the ensuing eight years with the exception of about ten months of the years 1912 and 1913, during which time, at the request of the governor, he resigned his position as a member of the board and acted as a member of the Utah commission on taxation and revenue. Upon the completion of this work and a report to the governor and state legislature he was again appointed on the board of equalization, where he served until the fall of 1916, when he was elected secretary of state of the State of Utah, in which capacity he served until the close of the year 1920.

During the succeeding four years he acted as office manager of the Salt Lake City office of the Provo Reservoir Company and the Utah Lake Irrigation Company and while so engaged joined with Joseph R. Murdock, president of said companies, in the organization of the Wasatch Livestock Loan Company, of which he also acted as secretary-treasurer and a member of the board of directors, which latter position he still holds.

In the fall of 1924, he was chosen as state chairman of the Democratic State Committee and acted as such through the campaign of that year and with the result that George H. Dern, head of the Democratic ticket, was elected governor. In March, 1925, Harden was appointed commissioner of agriculture and served for the ensuing term of four years and at the legislative session of 1929 he was reappointed to the same office for an additional term of four years.

Born and reared a member of the Mormon Church, he has always taken an active part in that organization. Soon after his removal to Vernal in 1904, he was made president of the Mutual Improvement organization of that ward and in August, 1898, he was made second counselor to Bishop John N. Davis of Vernal ward, A. B. Anderson being chosen first counselor

at the same time. With the removal of the latter from Vernal, Harden was chosen as first counselor, and his nephew, Hyrum B. Calder, was made second counselor to Bishop Davis.

With the reorganization of the Uintah Stake in 1906, he was made a member of the high council of the Uintah stake and later was chosen by its new president, William H. Smart, as his first counselor, Thomas Smart being chosen as second counselor. Following his appointment by Governor Spry as a member of the state board of equalization, as above stated, and his consequent removal to Salt Lake City, he was released from the Uintah stake presidency and shortly thereafter was made a member of the high council of the Salt Lake stake. Due to the fact that he still held some financial interests in the Uintah country and from the further fact that his position as a member of the state board of equalization did not expect or require his full time, he spent considerable time in looking after his interests in the Uintah basin. So when the Duchesne stake was organized and William H. Smart made president thereof a missionary call came to Harden to act as stake clerk of the newly organized stake, this special duty being placed upon him because of the wide acquaintance he had with the people and territory embraced within it and of the necessity of organizing and establishing so many new ward organizations in a very short period of time. He acted in this capacity for a period of two years, but due to his election as secretary of state in the fall of 1916, and the imperative demand for his whole time in that position, he was released from his missionary call and was shortly thereafter again made a member of the Salt Lake stake high council, which position he held until Mar. 11th, 1923, when he was chosen as a member of the stake presidency of the Salt Lake stake, President Nephi L. Morris being president thereof, Harden first counselor and Wilford A. Beesley second counselor. He served in this capacity until June 16, 1929, when the stake was reorganized with Wilford A. Beesley as president, John B. Matheson first counselor and Irving S. Noall as second counselor, Harden being again made a member of the high council, a position he still holds (August, 1930.)

As above stated, Harden was married to Vilate Kimball Nebeker on May 31st, 1893, the ceremony being performed in the Salt Lake Temple by President John R. Winder, and there have been born to them five children, all daughters, as follows:

Aurelia—born March 14th, 1894, at Salt Lake City.

Ida Nebeker—born October 7th, 1895, at Vernal, Utah; died October 9th, 1897, at Salt Lake City, Utah.

Florence Nebeker—born May 12th, 1897, at Vernal, Utah.

Esther Nebeker—born May 15th, 1900, at Salt Lake City; died October 30, 1930.

Bernice Nebeker—born February 5th, 1905, at Salt Lake City.

With the exception of Ida, who died in her infancy, all these children have been educated through the district and high schools of the state and all have received graduation degrees from the University of Utah.



CHAPTER XXXVII

David Bennion

David, fourth son of John and Esther Ann Birch Bennion, was born February 1, 1865, at what has been known as "Mountain Home," "The Old Place" and Bennion Ranch, on Bennion creek near Vernon, Tooele county, Utah. When but three years of age David accompanied his parents and their family on their journey to Utah's "Dixie" and lived there during the ensuing five years, moving from place to place and finally returning to Taylorsville as heretofore recorded in the lives of other members of the family, where he began attendance at the district school of that village.

In 1876, his mother moved to Vernon, Tooele county, her home being the headquarters of the men and boys in care of the sheep belonging to his father, then a very important part of the family livelihood. There David continued his school work, notwithstanding the fact that the small village could and did maintain but a very small and ungraded school. As he became older he attended the University of Deseret during one winter semester and as he grew in years and experience he was called into service both on the home farm and as a herder of the sheep belonging to the family.

In September, 1886, however, he gave up the sheep business permanently, as he then supposed, and began a regular course at the Utah University with the intention of obtaining a higher education, even though he had not yet chosen any particular profession. In March of the next year (1887), he received from President John Taylor a call to go on a mission to the Southern States. Upon his arrival at Chattanooga, Tennessee, he was assigned to labor in the Georgia conference with Elder John M. Browning of Ogden. They labored for a period of two years in and around the city of Atlanta, in the course of which time they had many difficult and interesting experiences, the outcome of which left David with a firm faith

and knowledge of the Gospel, a faith which has never wavered from that day to this.

However, while in this service his health became somewhat impaired and it became necessary that he be released to return to his mountain home in Utah. Upon reaching Vernon he again became identified with the livestock interests of the family, such interests consisting of both sheep and range horses, and in the handling of same his health was fully restored and he became strong and rugged as were his brothers working with him.

On February 19th, 1891, he was married to Miss Clara Pehrson, a young lady born and reared in the town of Vernon, the marriage being performed in the Temple at Logan, Utah. The young couple made their home at Vernon, and in addition to the livestock business in which David was engaged he also took up some land in the south end of Rush Valley and engaged in the dry farm business for a number of years.

The children born to this couple are as follows:

Merrill—born July 7th, 1894; married to Geneva Lindsay.

Gladys—born Dec. 4th, 1896; married Wallace I. Gardner.

Jenness—born May 3rd, 1899; married Harry Swanson.

Edna—born March 12th, 1902; married James M. Harvey.

Carol—born August 9th, 1905; died in January, 1906.

Stanley—born March 10th, 1908.

Clara Ida—born Aug. 21st, 1910.

In June, 1901, the family moved to Vernal, Utah, where David worked for about two years in the employ of the Uintah Creamery Company, following which he was employed for a like period in the Ashley Co-operative Mercantile Institution, of which his brother Samuel R. was president and Harden manager. In 1905 he became identified with the Bank of Vernal, in which service he was engaged as bookkeeper and assistant cashier until 1914, when he was appointed postmaster at Vernal, a position which he held for a period of five years.

In 1919 David was tendered the position of cashier of the Roosevelt Banking Company, at Roosevelt, Utah, and urged by his brothers Harden and Owen to move to Roosevelt and

take such position. He did so and established a home there for himself and family. It soon developed, however, that there had been made unsatisfactory investments by the Roosevelt Banking Company, and due to such condition and the very hard winter of 1919-20, the bank closed its doors in 1920, and while the family moved to Salt Lake City for the winter, David himself went to Daggett county, Utah, to assist his nephew, Heber Bennion Jr., in the care of a ranch and livestock interests there. The following summer his family moved to Daggett county also, where they lived and were occupied in the care of the ranch interests of his brother Harden until July, 1922, when the whole family moved to Afton, Wyoming, the home of his eldest daughter.

Due to his banking experience at Vernal and Roosevelt, David soon became identified in like business at his new home and for six years, 1923 to 1929, served as cashier, first of the Bank of Freedom, a town near Afton, and later at Afton as cashier of the Afton State Bank.

David has always been a faithful and exemplary member of the Church of Jesus Christ of Latter-day Saints. His loyalty and devotion thereto, as also his efficiency in leadership is evidenced by the numerous and varied positions in which he has been called to labor, as follows:

Soon after his removal to Vernal in 1901 he was made clerk of that ward. Later he was made assistant superintendent of Uintah Stake Sunday schools, in which capacity he found much pleasure and satisfaction, and later was made first assistant superintendent of Stake Mutual Improvement associations and later stake superintendent of that organization. He was later made a member of the Uintah stake high council and upon the division of the Vernal ward was made bishop of the Vernal second ward, this being in 1909. In the fall of 1910, he was chosen by President Don B. Colton to act as his first counselor in the stake presidency, a position he held until his removal to Roosevelt in 1919. While serving in the last named capacity, on August 27th, 1916, he was ordained by President Heber J. Grant a patriarch,

in which capacity he has acted in Uintah, Duchesne, and Star Valley stakes.

Upon his removal to Roosevelt in 1919 he was made bishop of the Roosevelt ward, within a month of his arrival there, and in the following year, upon the creation of the Roosevelt second ward he was made bishop of that ward, in which position he acted until his removal to Daggett county as above recited. In 1926 he was made stake clerk of the Star Valley stake, a position he still holds.

As a concluding evidence of his devotion and loyalty to the Church, and of his firm and unyielding faith therein his own words as written by him are here given:

“My experiences in the mission field and at home have brought to me the conviction that the Gospel, as revealed to Joseph Smith, and the Church of Jesus Christ of Latter-day Saints, as founded by him under the direction of the Lord, is the true work of God upon the earth and will bring individual testimony and salvation unto every soul who will live in harmony with its precepts. In humility and acknowledgment of the blessings of the Lord, and the revelation of the Holy Spirit, I bear witness of this unto my children and to all with whom I might have influence. Amen.”



CHAPTER XXXVIII

Owen Bennion

Owen, sixth son of John and Esther Ann Birch Bennion, was born March 15, 1869, while the family was living in a canvas tent and located in what was then known as Long Valley or Meadow Valley wash in southeastern Nevada. His father had been called by the Church authorities to preside over a group of colonists sent out into this forbidding and desolate country to establish homes and settlements in which converts coming from the European nations might find an abiding place. The location was chosen, small farms laid out, a small canal built carrying water to them, and preparations made for home building; but it soon became evident that the water supply could not be depended upon and that the site chosen was not suitable for the building up of a home community. It was therefore abandoned and the family moved back to the Muddy River Valley from whence they moved to Owen's birthplace. This place is now known as Calientes, a station on the Los Angeles and Salt Lake railroad.

In the fall of 1870, the family removed to Panaca, Lincoln county, Nevada, and the following three years were spent in that neighborhood, the father and older sons being engaged in the handling of sheep owned largely by residents of the several settlements in southern Utah.

Near the close of the year 1873, the father, released from his colonizing missionary service, immediately removed the family to the old Taylorsville home in Salt Lake Valley, where they lived until 1876, when they again moved and made their home in Vernon, Tooele county. This became the permanent home of the family and it was here that Owen grew into youth and manhood.

With the death of his father in 1877, the care of the home farm at Vernon, a small flock of sheep and other livestock, devolved upon the older boys of the family and Owen gradually

became identified with this work and thereby established his life's vocation as a farmer and stockgrower.

As a child he attended the ungraded district school at Vernon, it being of low standard, short terms and poor facilities, but later had the advantages of the higher standard of the Tooele city schools for one or two years. After a winter or two on the desert in care of the family flock he took advantage of an opportunity to attend the University of Utah during two winter semesters, thus closing his scholastic work, although he has always been a student and reader of books and magazines.

October 28, 1893, he married Annie Sophia Elg, who was born and reared in Vernon, and the young couple continued to make their home there until 1901, when they moved to Taylorsville and resided there one year, following which they moved to Vernal, Uintah county.

With the establishment of his home in Vernal he became engaged quite extensively in the sheep business, which occupation he has followed ever since, although in the year 1906, being the year of the opening of the Uintah Indian Reservation, he took up a homestead near the site of the present city of Roosevelt, Duchesne county, where he engaged in farming operations in addition to his livestock business. In 1917, he disposed of his farm homestead near Roosevelt and moved to Mt. Emmons, in the same county, where he had acquired both range and farming interests and where he still resides.

During his whole life Owen has been an active and aggressive member of the Mormon Church. He passed through the various grades of the Priesthood to that of high priest, to which he was ordained in 1907, at which time he was chosen counselor to Bishop Ephraim Lambert of the Roosevelt ward. With the release of the latter he was made counselor to Bishop Dan Lambert of the same ward. Later he was chosen as a member of the Roosevelt stake high council and acted as such until his removal to Mt. Emmons, when he was made bishop of Altonah ward. Upon the creation of the Mt. Emmons ward he was chosen as its bishop, in which capacity he served until

he was chosen by President Wm. H. Smart as a counselor in the stake presidency. With the creation of the Duchesne stake in 1920, Owen was made president thereof, in which capacity he is still acting.

Shortly after his establishment at Roosevelt in 1906 he was made president of the Dry Gulch Irrigation Company, a corporation serving a large part of the area formerly embraced within the Uintah Reservation, and acted in that capacity for a number of years, also as president of the Roosevelt State Bank. Following his change of residence to Mt. Emmons he served two terms as a member of the board of county commissioners of Duchesne county, also two terms in the Utah State Legislature as representative from that county.

When requested to make an expression of his own feelings as a matter for historical record he said:

"I am thankful to my Heavenly Father for strong and good parents, a loyal family, excellent health and a capacity for enjoyment in work, in play, and in association with my fellowmen. I appreciate a wide and intimate acquaintance, during the course of which I have met none to regret. It is my hope to continue active in work and association while I live and to so live that such work and association may continue to increase throughout eternity."

To Owen and his wife there have been born the following children, all of whom have grown to maturity and are an honor and credit to their parents:

Lois—born at Vernon, Utah, August 9th, 1894; married Franklin C. Fullmer, Sept. 1st, 1920.

Hazel—born at Vernon, Utah, Jan. 31st, 1896; married Austin B. Taylor, Dec. 17th, 1917.

Verna—born at Vernon, Utah, November 22nd, 1898.

Birch Forrest—born at Vernon, Utah, Jan. 26th, 1900; married Mary Powell, April 6th, 1925.

Evan Owen—born at Taylorsville, Utah, Nov. 29th, 1901; married Annetta Madsen, November 29th, 1922.

CHAPTER XXXIX

Willard Richards Bennion

During the five years of missionary service of John and Esther A. Bennion from 1868 to 1873, and while they were located at Panaca, Lincoln county, Nevada, living in a large tent, their seventh son was born Dec. 2nd, 1870. John Bennion had always been a great admirer of Willard Richards, one of the pioneer founders of the Church, a companion of the Prophet Joseph in Carthage jail when he was martyred, and later first secretary of state of the territory of Utah, and this seventh son was named Willard Richards in his honor.

The boy was thoughtful and studious beyond his years and gave promise of a brilliant and useful manhood, but when about fourteen years of age he was attacked by inflammatory rheumatism in a very severe form, from which developed a weakness and leakage of the heart that resulted in his death at Vernon, Tooele county, Utah, on January 30th, 1898. He was buried in the Salt Lake City cemetery February 2nd, 1898.



CHAPTER XL

Ida Bennion Chase

While on a mission in Dixie John Bennion and Esther Ann, his wife, lived for a short time in Eagleville, Lincoln county, Nevada. It was here their daughter Ida was born on January 2nd, 1873, the first and only daughter in a family of eight boys, seven of whom were older than this daughter.

In the autumn of 1873, the family was released from missionary service and returned to the old home at Taylorsville, where they resided for almost three years, after which they removed to Vernon, Tooele county, Utah, and resided there for a number of years, in fact until the home was broken up by the marriage of Archie, the youngest son.

With a father soon called to the Great Beyond, brothers compelled to be much away from home in the care of the livestock belonging to the family, Ida was at an early age impressed with the idea that she must be ever with her mother to be a comfort and companion to her. Her happiest hours, therefore, were spent listening to the many and varied incidents of her mother's life, and her mind was filled with incidents and teachings that have ever been of inestimable value.

Ida received a common school education; first in Vernon district schools, and later for two years in the Latter-day Saints' College in Salt Lake City, where she was prominent as a student and in all school activities. At the close of the second year her mother had a serious illness that prevented her from returning to school the next year and for the three years following she spent her time in home duties and in clerking in the store owned by her brother Israel. She also acted as teacher in various church organizations and as ward organist.

She was married in the Mantitemple in 1896, to John H. Chase, a quiet and unassuming man, beloved by his family and by all who knew him intimately. Their first home was in Vernon, Utah.

While living there John was called on a mission to the Southern States, where he spent a year and a half in that service but was finally released on account of ill health.

In the year 1903 they moved to Vernal, Utah, where they lived for eight years on a small farm. This farm was exchanged in 1911 for a larger one on the former Uintah Indian Reservation, and thither the family immediately removed, being located at Bennett in Uintah county. Here they lived for nearly three years, during which time parents and children were active in ward affairs, the father as second counselor to the bishop, the mother as president of the Primary association and as organist of the ward.

They now had eleven children; the country was newly settled, the schools were not of the best, and so, in order to give their children better educational advantages, they sold out and removed to Nephi, the old home of the father, John H. Chase. Their twelfth child, Wilford B., was born there.

The family again engaged mainly in farming, although they lived within the city limits, so that their children might be able to enjoy the advantages of community life and school facilities. They became useful members of the ward in which they resided, being active workers in the different organizations.

With a large family to support, and not having the best of health, the father was not able to accumulate wealth. But his family did not lack the necessities of life, nor did they enjoy its luxuries. The spirit of love and affection was abundant in the home and the children grew up under its influence.

One by one the family has been scattered. Business interests and marriages have taken most of them into other communities. The father and eldest daughter have passed to the Great Beyond and those left behind are striving in every way to live worthy to meet them on the other side. Members of the family have in mind as a guiding principle the words of the poet,

“Gone to their rest, released from toil and care,
They for our future progress may prepare.”

The names, date of birth and birthplace of their twelve children, all of whom, except the eldest daughter, survive, are as follows:

Sula—born Oct. 31st, 1897, at Vernon, Utah; married George Loren Boswell, May 28th, 1919.

Esther—born Oct. 1st, 1899, at Salt Lake City; married Volney B. Boswell, May 15th, 1918.

Ferron B.—born at Vernon, Utah, Jan. 19th, 1902; married Muriel Bennion, June 24th, 1930.

Laurel—born April 23rd, 1903, at Taylorsville, Utah; married Veral E. Facer, Feb. 20th, 1929.

Amos B.—born Feb. 2nd, 1905, at Vernal, Utah; married Carol Dunn, Mar. 7th, 1929.

Nephi B.—born Feb. 12th, 1907, at Vernal, Utah.

Ida—born Sept. 5th, 1908, at Vernal, Utah.

Ina—born Sept. 5th, 1908, at Vernal, Utah; married Jay M. Booth, Oct. 31st, 1928.

Ellis B.—born Sept. 19th, 1910, at Maeser, Utah.

Arthur B.—born Jan. 17th, 1912, at Maeser, Utah.

Ernest B.—born Jan. 23rd, 1914, at Roosevelt, Utah.

Wilford B.—born Dec. 25th, 1915, at Nephi, Utah.

John H. Chase, father of this large family, died of heart disease at Nephi on June 2nd, 1930.

Sula Boswell, eldest daughter of the family, died of tuberculosis April 8th, 1930.



CHAPTER XLI

Archie Birch Bennion

Archie Birch Bennion, eighth son and last child of John and Esther Ann Birch Bennion, was born at Taylorsville, Utah, on June 15th, 1875. When but an infant his mother's family removed to Vernon, Tooele county, Utah, as already recorded herein, at which small village Archie grew into youth and young manhood. Due to the death of his father the boy was left to the rearing of a kind and indulgent mother, assisted by her older sons then growing into manhood and having general charge and operation of the family property and assets, a responsibility into which Archie gradually grew and took his full share as the years passed.

His school days began under the tutelage of Adolph Vom Bauer, a somewhat aged man who had come to America from the old world and had been unable to adapt himself to the language and customs of America. Archie made progress in an educational way, being subject during these early years to the additional teaching and instruction of his mother, always deeply interested in the growth and development of her children. With the exception of one school year in the public schools of Tooele city, whence his mother had moved for the express purpose of putting her younger children in a better school, and later a year of attendance at the L. D. S. College in Salt Lake City, Archie acquired his education in the old log schoolhouse at Vernon, his permanent home until he reached maturity and manhood.

As above stated, he became identified with his brothers in the handling and care of the home farm and the livestock interests of the family and took part in this work as early and rapidly as his growth and development would permit. While so engaged he became quite intimate and familiar with the public ranges, the wild horses and, as he put it, "the art of picking a fat mutton and taking off his hide in record time." It was during this period of his life that he, following the foot-

steps of his good mother and as a means of expressing what he saw day by day, wrote the following short verses:

When David was a boy
And herded for his father,
I wonder did the wolves annoy,
Or the pesky coyotes bother?

Did they then slip round, a little sly,
And hide behind a cedar;
And, as the flocks came by,
Jump out and nab a leader?

I wonder did the bud brush grow,
In all its pride and splendor?
Was he ever in a pinch for snow
To make the sage brush tender?

Did he learn to say "darn it all," "bless my soul"
When by chance he fell in a badger hole?
Was there ever wind and snow
Till you could hardly tell which way to go?

Wet to the skin and gaunt within,
Was it then his patience grew
'Till he became a saint without sin?
And a leader in Israel's chosen few?

In March, 1896, there came to Archie a call from "Box B," the source of missionary calls from the Mormon Church, to go on a mission to Samoa. The following three years were spent under such call in the course of which he gave loyal service to his Church and gained an experience of great value to him during his whole life. However, while here he became afflicted with some physical infirmity that resulted in an attack of blood poison after his return home, and that left him subject to more or less of a nervous condition thereafter, in fact that has remained with him for life. The first eleven months of his missionary work was on the Friendly Islands, the latter part on the Samoan Islands, with the exception of the last

six months of his service, during which time he presided over the branches of the church located in the Tutuila Islands.

Upon his return home he took up his usual home work at Vernon until his marriage to Sadie Squires of Salt Lake City, which occurred on September 2nd, 1903. This happy life union brought to him much joy and satisfaction and also brought into the world as their children six boys and girls as follows:

Carma—born August 5th, 1904; married to Sidney Wright, July 3rd, 1925.

Byron Squires—born December 21st, 1905; married Thelma Labrum, June 26th, 1929

Jasmine—born July 9th, 1908.

Rex Clinton—born January 20th, 1911; died February 14th, 1929.

Udell—born October 23rd, 1914.

Virginia—born May 30th, 1918.

The two children first named were born at Salt Lake City, all others at Granger, Salt Lake county, Utah.

The married life of this worthy couple began at Vernon, Tooele county, but shortly thereafter they moved to Salt Lake City, and Archie then became associated with his brother Edwin in the sheep business in a successful way and in the course of which he purchased his brother's home at Granger, where he has continued to live to the present day as a hardworking farmer, although at the present time his health is rather poor, due to the unfavorable conditions above set out.

Archie and his wife have concentrated all their efforts and ability in the rearing of their family in honor and credit and with habits of character and industry. These parents are known everywhere as being of cheerful and very amiable disposition, genial and kindly in disposition and manner, and beloved by all who know them. During his residence at Granger, Archie has acted as president of the Young Men's Mutual Improvement association of the Granger ward.

CHAPTER XLII

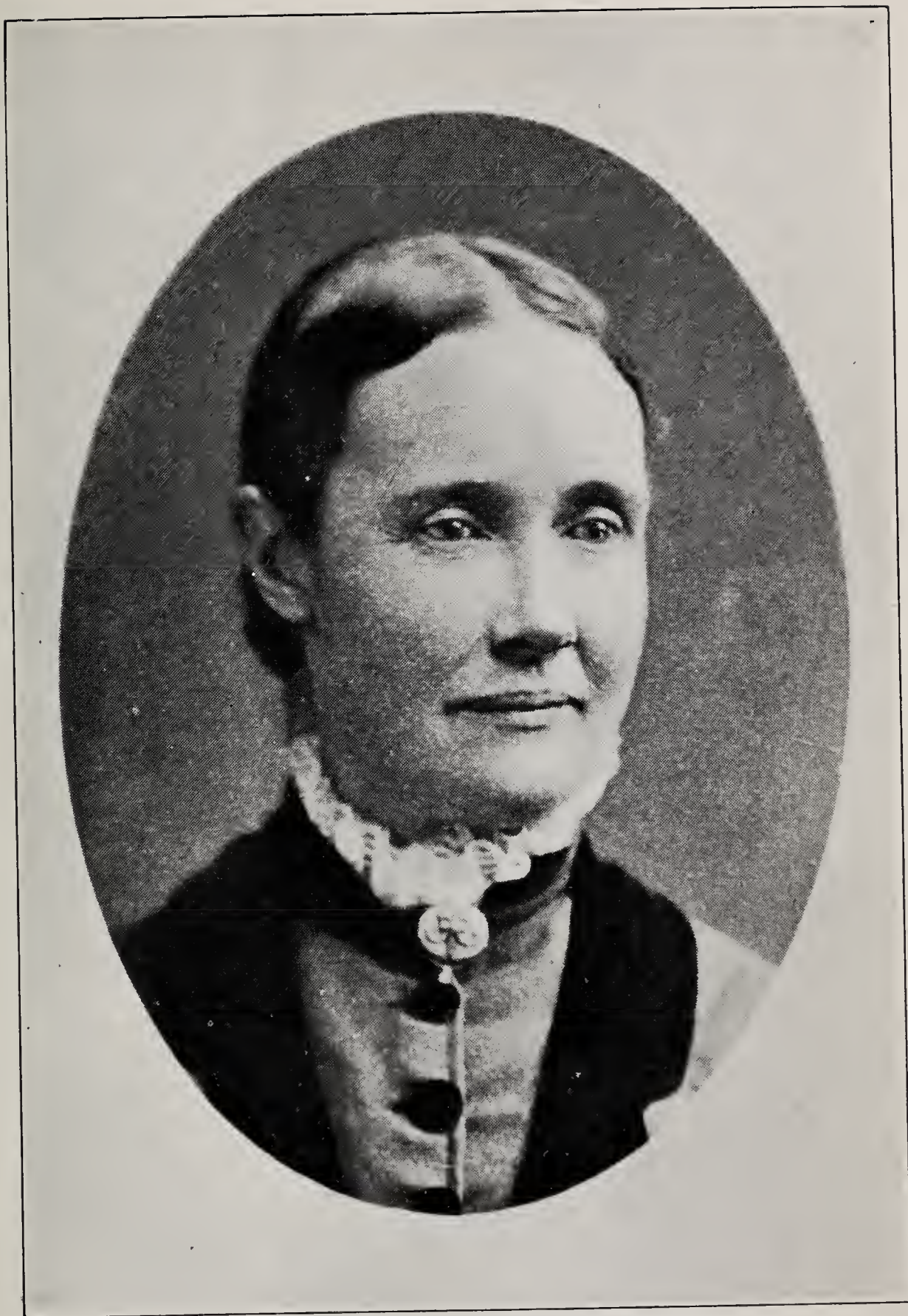
Mary Turpin Bennion

Mary Turpin Bennion, third wife of John Bennion, and daughter of William Turpin and Elizabeth Tidswell, was born Jan. 25th, 1841, at Berkenshaw, Yorkshire, England. From the meager records in the hands of the family it is learned that her father, William Turpin, was the eldest son of John Turpin and Hanna Washington of Drighlington in Yorkshire, and that her mother, Elizabeth Tidswell, was born in Bradford, eldest daughter and third child of Richard and Mercy Tidswell, first cousins. Richard Tidswell was educated for the ministry but became a weaver by trade, he having failed of graduation because of having broken the rules of his school in that he became the devoted lover of one of his schoolmates.

The few facts available as to the early life of the parents of Mary T. Bennion show that the father became a carpenter and wheelright after seven years of service as an apprentice in the good old English way; and the mother, although she never had the privilege of attending school, was, with her sisters, given the rudiments of a good elementary education at the hands of her father. At the age of sixteen she went out to domestic service and lived for seven years in the cultured and wealthy family of Edward Acroid.

By working industriously at his trade, William Turpin was able to earn and save sufficient means to enable him to build a comfortable home, besides a number of cottages to rent, and on May 14th, 1838, was married to Elizabeth Tidswell. For six years they lived prosperously in their new home, he working at his trade and caring for a vegetable and flower garden adjoining the house, and she, in addition to her household duties, conducting a small store in a room of the house.

But a very important change had come to them during this period of their lives. The elders of the Mormon Church had come into the neighborhood, among them Lorenzo D.



MRS. MARY TURPIN BENNION
Wife of John Bennion

Barnes, by whose preaching both were converted to the Gospel, and with them Mrs. Turpin's mother, Mercy Tidswell, and all her other daughters. The father, Richard Tidswell, although religiously inclined and a reader of the Bible, declined to hear the "new religion." In this attitude he was supported by his sons, none of whom ever joined the Church. All the above converts, with the exception of the mother, Mercy Tidswell, who died before an opportunity was offered, were baptized by Henry Cureden in May, 1842. William Turpin was the only member of his father's family to join the Church.

Notwithstanding the fact that William Turpin and his wife had a pleasant home, and were rapidly accumulating a competence, and in the face of the protests and objections of their many friends, they heard and obeyed the call that came to all the Latter-day Saints of that day that they should gather with the saints of Zion. Accordingly, in the early autumn of 1844 they set sail for America in the sailing vessel Norfolk, taking with them their two daughters Mary and Hannah, and leaving behind the remains of their son Richard, he having died the day after Mary's birth. The ocean journey occupied nine weeks, and in the course of it a son was born to them and named Joseph Elliot Norfolk, in honor of Joseph the Prophet, Elliot, the captain, and Norfolk, his vessel. Landing was made at the mouth of the Mississippi river, and from thence the journey was continued up that river by steamboat to Nauvoo, arriving there late in the fall of 1844.

Much excitement and distress prevailed in and around Nauvoo, the Prophet Joseph having fallen a victim to the hate and malice of the enemies of his people, and everything seemed to indicate that the saints would be forced to leave the state of Illinois; and yet Bro. Turpin built a frame house on Main Street and went quietly to work at his trade. The threatened exodus came all too soon, but he was advised to remain in Nauvoo as long as possible and work diligently making and repairing wagons for the use of the people in their flight. The better to accomplish this he moved into an empty house (of which there were many) on Parley's Street.

The expulsion of the Mormon people from Nauvoo and the sufferings they were compelled to undergo are too well known to require repetition here; suffice it to say that William Turpin and his family took part in all these, and that he shouldered his rifle and took part in the defense of the city in the Battle of Nauvoo, being among the last to leave it. This he did late in the fall of 1846, stripped and plundered of the earnings of the best years of his life. The scenes of bloodshed and carnage here enacted, the mobbers with their painted faces and profane language, the moving from the city with ox teams, and the crossing of the river on the ferryboat, are the first memory pictures that remained in the mind of the little girl Mary throughout her lifetime.

In the removal of the people from Nauvoo no particular order of travel was followed, each man making such arrangements to travel with his friends and neighbors as he could, or were convenient; and it so happened that the Turpin family found itself practically alone on the journey across the Iowa prairies. Because of the lateness of the season, and an attack of ague which prostrated every member of the family except Mary for several weeks, they were unable to reach Winter Quarters that fall, and instead arranged to spend the winter at Bonaparte, living in a one-room house already occupied by a non-Mormon family of eight members. As may be readily imagined, conditions here were very disagreeable, and, in addition, much sorrow and suffering came to the little family because of the fact that the boy Joseph, now three years old, died a victim of the sickness and exposure from which all had suffered, and a baby girl, born to them on the day before his death, also died when it was eleven days old. And so with sore hearts and wasted strength the journey was resumed as quickly as possible after the opening of spring.

The season was late when Winter Quarters was reached, too late for the planting of anything but corn and buckwheat, but as much as possible of these two grains was planted, a log cabin reared, sufficient of the coarse, rough, wild grass of the prairies cut and cured for feed for the cows and oxen, and every

possible preparation made for the coming of the dreaded winter. The father was very sick for three months during the winter. There was absolutely no money to be had; but by the disposal of needles, pins, and other small notions that the mother had saved from the wreck of their small fortune, and through the kindness of neighbors, medicine and other necessities were procured. By spring the father recovered his health, and prospects became much brighter. A house and lot were purchased in Ferryville, a small village across the Missouri river, and thither the family moved and lived for a year while the father was employed as a sawyer. It was here that a son, William Lorenzo, was born, and in the course of the year a farm at Council Bluffs was bought, to which farm the family removed the following spring. Here they lived for three years in good health, except for a general attack of ague each fall, and fairly prosperous, and here was born to them another son, George Washington.

But the body of the Church had moved on to Salt Lake Valley, and hence Council Bluffs was no longer a suitable home for William Turpin. Accordingly his farm was disposed of and in June, 1852, with three yoke of oxen and five cows, the toilsome journey across the plains was begun. It required four months to reach the new home in Utah, during which time, the mother and daughter Hannah being in very poor health, Mary was practically the only help the father had in driving the ox teams and loose cows, and performing the other arduous labors incident to the trip across the plains, the last month only of which was made in company with one other family.

Arriving at Salt Lake City early in October (1852) and meeting with old friends who were located over Jordan, William Turpin went home with them, bought a farm at a point about ten miles south of Salt Lake City, built a house and carpenter shop as soon as possible, and became an active and vigorous factor in the community life, working on his farm in the summer and in his shop in the winter. Three children were born to them in the home thus established, twin daughters, Elizabeth Sophia and Emily Maria, and Daniel John Tidswell.

The daughter Mary became the third wife of John Bennion April 19th, 1857, and lived with all the other members of his family in the home at English Fort or the "Old Fort," as it came to be known, now Taylorsville, until 1861, and in the same way on the farm on the banks of the Jordan until 1864, when with her three children she was moved to Rush Valley. A dug-out was built for her at the mouth of Bennion canyon and here she lived maintaining a home for the boys who were caring for the sheep and cattle. At the end of a year the ranch home here established, and afterwards known in the writings of John Bennion as "Mountain Home," but later as "the Old Place," had attained sufficient importance and dignity to justify the erection of a two roomed, story and a half, log house, and thither Esther A. and her family were moved at this time. There these two women and their children lived together in harmony and good will until 1867, when they were driven back to Taylorsville because of the danger from the Indians. And here again they lived under like conditions in two new rooms adjoining the old farm home until the fall of 1868, when Esther A. and her family moved to Dixie, Mary and her family continuing to occupy the house until 1875, when they were again moved to Rush Valley for the summer. Returning in the fall of that year to Taylorsville, they occupied with Esther A. and her family a log house situated on a small farm (that had been recently purchased) adjoining the old home. Upon the removal of Esther A. to Vernon in the spring of 1876, this became Mary's permanent home, enlarged and improved by her sons after the death of their father, and here she lived until 1892, when she moved to Salt Lake City in order to provide a home for her younger children who were now in college. When Milton, the last of her own children to leave the maternal roof, graduated from the University of Utah in 1897, she gave up housekeeping on her own account and went to live with her daughter Zina, now Mrs. John M. Cannon, at Forest Dale, with whom she made her home during the remaining sixteen years of her life. Not one of her children but would gladly have furnished her a home at their own fireside, but in order that she might be

entirely free from all restraint, and from any possible annoyance or distress from having to live with a family of children, a modest but comfortable home was built for her adjoining that of her daughter. But she never cared to occupy it, preferring instead to be and remain a member of the daughter's household. Here she lived out the remaining years of her life, contented and care-free, yet always solicitous for the welfare, not only of her own immediate descendants, but for that of all the posterity of the beloved man whose name she bore.

Men and women there are who have passed through much hardship and privation in youth, and who, in old age, show but little ill effects from the exposures of early life; but as a general rule nature may be depended upon to demand in later life full payment of the penalty that attaches to any violation of the laws of health. And it was so with Mary T. Bennion. While yet a comparatively young woman, in 1873 she developed a weakness of the heart, during a severe spell of sickness, and although she recovered, measurably, yet her constitution was broken and she was more or less of an invalid as long as she lived. Her affliction grew upon her, gradually augmented and increased greatly by the death of three of her stalwart sons in the pride of their manhood, until January 4th, 1914, upon which date she passed peacefully away in the home of her daughter Zina, known and loved far and near for her un-failing kindness, gentleness, and devotion to duty.

In all her life Mary had only four and a half months of scholastic training, but she was a natural student, and through the teachings of her parents and her own efforts, became a good reader. During her later years she read much, enjoyed the best literature, especially the scriptures, and was well posted in the topics of the times. She was deeply religious and her guide in life was to know the will of God and do it regardless of the sacrifice involved. She was purified as gold, in the fires of affliction. She was very social in nature, had a cheerful disposition, and would sacrifice her own feelings and wishes for the sake of peace.

Mary Turpin Bennion became the mother of eight children,

seven sons and one daughter, all of whom, with the exception of John Angus, the youngest, who died at the age of five months, grew to maturity and reared families of their own. The eldest of these was Heber, born November 28th, 1858, at the "Old Fort," now Taylorsville. Alfred was born Dec. 20th, 1860, also at the Old Fort, but died a victim of spinal meningitis May 12th, 1906, at the age of forty-five years. William, born April 9th, 1863, on the farm at the old Taylorsville home, was accidentally killed July 3rd, 1906, by the breaking of a hay pole, being then forty-three years of age. Marcus, born June 10th, 1865, at the "Old Place" in Rush Valley, Tooele county, after suffering ten years from diabetes, died July 18th, 1913, at the age of forty-eight years. Edwin was born April 8th, 1868, on the farm at Taylorsville, Milton at the same place on June 7th, 1870, Zina on July 2nd, 1873, also at the Taylorsville home, which was also the birthplace of John Angus, born October 2nd, 1877.

And thus was closed, except for such record as may be made by their posterity, the book of the lives of John Bennion and the three estimable women who became his wives—lives full of toil and sacrifice, of unselfish devotion to duty, of high and noble purpose and ideal, splendid examples of the religious faith they had embraced. Of course, it would not be correct to even infer that there were no jealousies, heart burnings, or differences of opinion and feeling among them during all the years they lived in this, to the world, peculiar relationship; and yet the fact remains, undisputed and unquestioned, that all such differences were overcome almost as soon as known, and that these three women, wives of one man, lived together happily, mutually helpful to each other, each deeply interested in the welfare of the other and of all their children, and each of them held in the very highest respect and reverence by all the children of all of them. The father himself, although taken from his family by the hand of death while yet in the prime of manhood, and at a time when several of his children were so young that they have no recollection of him whatever, is yet loved and honored by all his children (if such a thing may be

said) as no other father was ever loved and honored; and that alike by men and women who, in the full development of manhood and womanhood, knew him as he really was, and by those who but reflect the love and respect with which their mothers had enshrined him.



CHAPTER XLIII

Heber Bennion

Heber Bennion was born on the 28th of November, 1858, in the old English Fort, now known as Taylorsville, Salt Lake county, Utah, being the first born child of John and Mary Turpin Bennion. This fort had been erected and the families of the neighborhood gathered and living therein as a protection from the roving bands of Indians with which the present state of Utah was then infested. The first two or three years of his infancy were spent within the walls of this fort, but with the arrival of more peaceful relations with the Indians the family removed back to the old homestead on the banks of the Jordan River, about midway between the fort and the present city of Murray.

When Heber was about four and a half years of age his mother and her family were taken by the father to the Mountain Ranch home on Bennion creek in Rush Valley, Tooele county, where a crude home had been built and made headquarters for the livestock interests of the Bennion family. It was here that Heber spent the major part of his early youth, although the family was moved back to the old Jordan home for a brief sojourn there from time to time, largely as a matter of providing school facilities for the growing family. During these years there was given him a foundation of experience and travel, in farming and stockraising, also a very limited opportunity in educational matters in the primary schools of the day, that had much to do with the fixing of his occupations and vocations in life.

Heber's father was a close student of the likes and dislikes of his sons, their aptitudes, their tendencies toward the various activities and occupations that naturally came to them as they grew into youth and manhood; and as a result of such study Heber was chosen as the shepherd of the family; Israel as the cowboy, Alfred the farmer, and Harden, on account of his

delicate health and studious nature, as a scholar. Accordingly Heber spent much of his time as a young boy in the calling to which his father had assigned him until the sudden death of his father in 1877. For the next year he continued in the care of the family flock pending arrangements for the distribution of same, and in the fall of 1878 he started out on his own account under an agreement under which he continued to handle the sheep but with a personal interest in them. In doing so he changed the grazing territory from Rush Valley, Tooele county, to Chalk Creek, Summit county, for the summer and the Wyoming desert for the winter.

In the fall of 1882 he was called on a mission to the Northern States and with an appointment to the state of Wisconsin, and later to Minnesota. He was the youngest and only unmarried man in the conference but was honored with its presidency during the last six months of his missionary service.

Returning home in the summer of 1884, he resumed his old vocation of shepherd but discontinued this activity for a time in order to take a short course of study at the Brigham Young University at Provo under the guidance of Dr. Karl G. Maeser. During this period he became devotedly attached to Miss Susie Marion Winters of Pleasant Grove and was married to her on September 11th, 1885. Although he still continued to supervise and direct the handling of the several herds of sheep that had gradually come under his care, yet he and his wife immediately began the building up of a splendid farm home in western Taylorsville, where they resided and reared their family for many years.

Heber had an ambition to advance in scholastic training and education, however, and in the fall of 1886 he entered the University of Utah, then under the leadership of that great educator Dr. John R. Park. After spending the winter season there he received another missionary call, being in the spring of 1887, and received a special appointment to labor among a community of people living in St. John, Kansas, a people that had been classed as "a people requiring a missionary of experience." He started on this mission on September 6th, 1887,

and labored the first winter in St. John, alone, during which time he succeeded in organizing a branch of the Church in that neighborhood, which branch later became the headquarters of the Central States Mission until it was removed to its present location at Independence, Missouri.

In the spring of 1888 he was called to preside over the Pennsylvania conference, where he labored until his release in the summer of 1889. When this release reached him there also came to him his wife, Susie, and together they made a very interesting and pleasurable tour of the Eastern States before returning to their Utah home. Shortly after his return home he was elected a member of the Territorial Legislature and served in that capacity during its session of 1890.

Upon the death of his uncle, Bishop Samuel Bennion, he was ordained to the office of bishop and placed in charge of his old home ward of Taylorsville, a position which he held for a period of seventeen years, at which time he resigned on account of the fact that his livestock interests demanded so much of his time and attention that he felt that it was not possible for him to give to his official position and the duties required of him the service to which it was entitled. He was then made a member of the Granite Stake high council, Frank Y. Taylor being then president of the stake, and served in that capacity for a number of years.

During that time he supplemented his educational work by attendance for a few months at the Latter-day Saints University at Salt Lake City, Dr. James E. Talmage being the head of the institution, and later took a winter course at the Utah Agricultural College, then under the direction of Dr. Sanborn. Dr. Sanborn later appointed him as supervisor of the Utah agricultural exhibit at the World's Fair at Chicago in 1893. Later he again served in a legislative capacity, having been elected a member of the first state legislature, held in 1897, and was again elected a member of the 1899 session. During these two sessions there occurred the memorable Moses Thatcher and A. W. McCune senatorial fights, matters that at the time stirred to the depths the feelings and aroused the excitement of the people of Utah.

For the next few years Heber devoted his time and attention to his farming and livestock interests and in the year 1914 he went on a volunteer mission to the Central States, where he labored under the direction and control of Samuel O. Bennion, son of his cousin John R. Bennion, who had been called to labor as a missionary at his request and suggestion and had developed to a point where he had been made president of the mission in which he had been called to labor, a matter of much pride and satisfaction to Heber as the years passed by, as Samuel O. has continued in this position for so many years. While laboring in this service he traveled in and through the states of Kansas, Missouri and Oklahoma.

As above stated, Heber's livestock interests had grown until he had sheep and cattle "scattered on a thousand hills" and he was one of the leading livestock men of the state; but alas, "the best laid plans of mice and men gang aft aglee," and adversity came upon him without stint or limit and he soon found himself released from this surplus property and living in poverty. He had sold his Taylorsville farm and had rented a home in Salt Lake City in order to be in closer contact with the various interests with which he was connected. He therefore found himself without a home of his own and during the later years of his life had no settled occupation or home, although he has continued in a small way to handle land and livestock, even though badly crippled both physically and financially. He accepted these reverses without depression or bitterness of spirit and continued steadily at work, making the best of the opportunities and assets still available.

Heber Bennion has been a man of courage, determination and fortitude, always a hard worker, always ready and willing to struggle and fight in support of his convictions. He has no doubt made some mistakes, as all men have done, and yet he has always been a valiant defender of that which, under his conception of right and wrong, was right. He is proud of the fact that he was born of goodly parents and of his many years of service as a member and officer of the Church of Jesus Christ

of Latter-day Saints, through which he was brought into the world, and is more than proud of the doctrines, principles and accomplishments of that organization. Notwithstanding his seventy-two years of age, he stands valiantly for them to-day as a first consideration and objective in life.

He is also still a hard worker physically, in spite of the fact that he is suffering from infirmities that prevent his movement other than on crutches and often requires help to harness his team and to assist him to mount a plow or other agricultural implement with which he is working. Because of the financial reverses above mentioned he has no farm of his own, but he does not hesitate to take over a rented one and personally perform the labor thereon. This he does because of his independent nature and in the face of the protests of his sons and other members of his family.

As above stated, he was married to Susie M. Winters on September 11, 1885, and they have become parents to the following children:

Ethelwn—born at Pleasant Grove, Utah, August 6th, 1886; married Norton Ray Pixton, Sept. 17th, 1913; died June 7th, 1919.

Heber Jr.—born at Taylorsville, January 30th, 1888; married Vera Weiler, Aug. 23rd, 1916.

Mary—born at Taylorsville, January 11th, 1890; married Charles Francis Powell, Jan. 10th, 1918.

Lucile—born at Taylorsville, February 14th, 1892; married Conrad Joseph Welti, July 14th, 1916; died June 18th, 1925.

Ada—born at Taylorsville, March 12th, 1894; died March 13th, 1894.

Helen—born at Taylorsville, June 11th, 1895; married Fredrick William Barker, June 27th, 1923.

Allen and Arthur (twin boys) born December 23rd, 1897; died at birth.

Sterling Alfred—born January 27th, 1899; married Beryl A. Hamilton, June 22nd, 1921.

Rulon Oscar—born November 14th, 1900; married Ella Crookston, June 9th, 1919.

Heber later married Emma Jane Webster, to whom no children were born.

He also married May Bringhurst, to whom were born the following children:

Susie—born February 19th, 1902.

Ruth—born August 24th, 1904.

Heber Grant—born September 23rd, 1906.

John B.—born July 3rd, 1909.

Richard—born January 5th, 1912.

Gwendolin—born October 12th, 1914; died November 19, 1916.

Ralph—born August 9th, 1916.

Lynn—born May 14th, 1922.



CHAPTER XLIV

Alfred Bennion

Alfred Bennion, second son of John and Mary Turpin Bennion, was born at the Old English fort of North Jordan, now known as Taylorsville, on December 20th, 1860. His school teacher, Miss Mantle, one of the most efficient and capable teachers the state of Utah has ever produced, said of him, "He is the brightest boy I have ever had in my school."

His disposition was an unusually sunny one, which, coupled with his deep studious nature and industrious habits, made him an outstanding figure in any community. While he was yet a very young man he was called upon by a number of associations to act as their secretary, positions which his gifts of language, ability to spell correctly, and a firm, clear handwriting enabled him to fill with honor. Due to his dependability his father entrusted much of the farm management to him, even when a young boy.

His first great sorrow came in the death of his half brother Enoch. They had gone together to Coalville with teams for coal, Alfred, a boy of thirteen years, driving one team and Enoch another, while Samuel R. had charge of a third team. While driving up Silver Creek in Summit county before it was yet daylight, Alfred's team ran over Enoch, who chanced to be walking by the side of his. Samuel R. took his brother's body to the Taylorsville home, leaving Alfred alone with the two teams. A few days later as he drew near home with his two loads of coal he met the funeral cortege of his brother on its way to the Salt Lake City cemetery. He pulled his team to one side to let them pass, threw himself on the seat and wept piteously.

He continued his work on the farm, going to school in the winter, until grown to young manhood. When he was a lad of sixteen his father was killed while attempting to mount a horse. Then his responsibilities were doubled.

On August 24th, 1882, being then 21 years of age, he mar-

ried Amelia Eliza Slade, who at that time was teaching school. This union proved to be a very happy one. Eight children were born to them. Their first-born, Amelia, died at birth, July 19th, 1883. The others were as follows:

Alfred, generally known as Fred—born September 29th, 1884; married Hazel Wimmer of Salt Lake City, August, 1908.

Earl—born January 20th, 1886; married Nellie Hayball of Logan, January 1st, 1910.

Eliza—born June 18th, 1888; died at birth.

Desla—born May 9th, 1889; married Edna Hull of Salt Lake City, October 2nd, 1914.

Willard—born October 9th, 1891; unmarried; a veteran of the World War.

William—born December 12th, 1894; died at birth.

Irving—born May 3rd, 1898; died of infantile paralysis in 1910.

During his married life, Alfred always took advantage of all possible opportunities for study and education. During the winter of 1886 he attended the University of Utah. In 1898 he filled a mission for the Mormon Church in the state of Texas, during which time his wife taught school as a means of support in a financial way for the family. Upon his return from this mission he continued in the farming and sheep raising business until his death, which occurred on May 12th, 1906.

It is said that if you want to know a man, travel with him. No one ever traveled with Alfred Bennion without learning how good and kind he was. He wanted to carry all the water, get the wood, make the fire—in fact do it all, if you would let him. If there was a log to lift you always found him on the big end. He was gentle as a woman yet brave as a warrior. He had no fear of man or beast. Just before his death he faced the biggest bull-dozer in Summit county empty handed and wrenched his gun from his hands and beat him to the ground with it. Many other instances of courage, determination and persistent efforts are still remembered by his relatives and friends, as also his loving care and devotion to his beloved

wife and children, all of whom in turn bear him in mind as an ideal husband and father.



CHAPTER XLV

William Bennion

William, third son of John and Mary Turpin Bennion, was born April 8, 1863, in the old Jordan Valley home on the river bottoms. When only four months old his mother and her family were moved to the Mountain Home ranch in Rush Valley, Tooele county, as homemakers for the Bennion boys stationed there as caretakers of the family livestock interests. In and around the solitudes of a dirt roofed dugout near the mouth of Bennion canyon centered the scenes and experiences of his infancy and early childhood. Later his boyhood oscillated and alternated between this ranch home and the livestock business connected therewith and the agricultural interests of the old Jordan Valley home near Salt Lake City, thus laying the foundation of his life occupation as a livestock farmer.

His educational opportunities were limited to the winter months terms of the district schools of those days and his religious training to his goodly parents and the Priesthood quorums and auxiliary associations of the L. D. S. Church. These latter organizations were just then budding into development in the Church and were a matter of much interest and activity among the young people of that day.

William was endowed with a good logical mind but his rather diffident disposition was enhanced by a facial disfigurement caused by an infection in childhood that resulted in the deformation of the nose bridge. The resultant diffidence was a drawback to his advancement in public life. Notwithstanding these impediments he took quite an active part in church activities. He was active and dependable as a ward teacher, served as president of the Young Men's Mutual Improvement association, also of the elders' quorum of which he was a member, filled a creditable mission to the Central States, and at the time of his death was a counselor in the bishopric of the Bennion ward.

He married Mary Wilson on March 16, 1887, and as a result, of this union they brought into the world nine children, three girls and six boys. Of these children four boys only grew to manhood, all others dying in infancy.

The outstanding characteristics of William Bennion were generosity, hospitality and sociability. He was everybody's friend and never made an enemy in all his life. He was the household companion and confidant of every home in his neighborhood. One man who was requested to speak at his funeral said, "I can't do it. You might as well ask me to speak at the funeral of one of my own family." He was killed July 3, 1906, by the breaking of a hay pole while helping to put up the crop of a neighbor who was laboring in a distant mission field, a charity he delighted in; a grand exit out of this world.

If he had possessed a little more confidence in himself, greater will power and continuity of purpose he would have been a leader among men. As it is, his memory is cherished and his character emulated by all who knew him, a living monument to his name, proof that he did not live in vain. His good wife shares these honors with him—fifty, fifty—in love and kindness in integrity and patience.

We all knew that William was a good letter writer, and notwithstanding his selfconsciousness, could make a clear and logical talk. But not until shortly before his demise did we discover that he had a latent gift of poetical composition that surprised us, in fact, we think, surprised himself. The following lines written in 1906, to which he gave the title "Query and Answer" is evidence, not only of his ability in this direction, but also of the devout and tender feelings existing between his wife and himself.

QUERY

O my friend and sister, thy friendship is a garland,
Around my life 'twill twine;
Its tendrils clasp and hold me
As the oak the ivy vine.
When winter comes upon us,
Will my garland droop and die,

Leaving bare the trunk and branches
Exposed to passers by?

ANSWER

My more than friend and brother,
Since childhood's happy hour,
I've nestled 'neath your shadow
As a bird beneath the bower.
As your growth has tended upward
And your branches spread out wide,
Has my friendship ever faltered?
Have I ceased to swell with pride?

This tender wreath, this garland
We both so highly prize,
Will be a stay and anchor
As we reach unto the skies.
When winter blasts surround us
And your leaves you cast aside,
By that great law of nature
I ever must abide.

Still looking forward to the springtime,
When a thousand buds shall swell,
Adding beauty to the landscape
And nature's law fulfill;
My friendship then will ripen
And its tendrils you will feel
As they clasp and hold you firmer,
As they upward, outward steal;
And together we will cherish
Every bud and growth and flower,
Ever striving as a unit,
As our branches upward tower.
Then the flowers, vines and branches
Will so intermingled grow,
Each one striving, each one helping,
Some beauty to bestow.

Till language in expression
Is too weak to e'er portray
The grandeur and the splendor
Of that ever blessed day.
But only the partakers
Of that never-ending bliss,
Can feel the joys and pleasures
Of true lovers' sweetest kiss.

The nine children born to William and Mary Wilson Bennion are as follows:

William Ellis—born November 16, 1887; married Effie Palmer Sept. 3, 1913.

Theron Wilson—born August 13, 1889; married Mary Woolley Sept. 16, 1921.

Joyce—born February 25, 1891; died March 7, 1891.

Walter Burdette—born April 30, 1893.

Vernon—born August 1, 1895; died February 23, 1896.

Lamont—born January 29, 1897; married Vivian Maria Erickson Sept. 26, 1923.

Wilson Duffin—born February 2, 1901; died November 19, 1917.

Lethia Bell—born March 21, 1904; died August 17, 1904.

Violet—born December 9, 1906; died November 25, 1907.

CHAPTER XLVI

Marcus Bennion

Marcus, fourth son of John and Mary Turpin Bennion, was born at the old Mountain Home ranch on Bennion creek in Rush Valley on June 10th, 1865, in a log cabin with a dirt roof and rough board floor, without physician or nurse or even a woman of training or experience in the care of mother and child at birth. He passed this ordeal, however, with evident success and to good advantage, for he very soon became a sturdy and rugged child and finally grew to be almost a giant in stature and strength. His infancy and childhood were spent alternating between the ranch home where he was born and the old Taylorsville home, largely at the latter abiding place after he became of sufficient age to attend school.

With the passing of youth and the appearance of young manhood he suddenly quit all religious training and activity and took to educational lines, beginning his college training at the Brigham Young University at Provo. The religious discipline and requirements of Dr. Karl G. Maeser soon so irritated him that he discontinued his attendance at that institution and took up his work at the University of Utah, then under the leadership of Dr. John R. Park, with other well known educators such as Dr. Orson Howard, Dr. J. T. Kingsbury, and Prof. Joseph B. Toronto, under whose tutelage and care he made splendid progress and gave promise of no mean scholarship and development and with whom he found more congenial association. Due to financial needs he quit for a time, however, and went out with the sheep on the deserts and mountains, and, much to the surprise of the family at home, failed to return to his school work as contemplated.

Marcus Bennion was well known as a man of native intelligence above the average. Although he was retiring in disposition and devoted chiefly to his family and his private business, he was always interested in public affairs and quietly gave his support to the most worthy public causes.

He was generous in his business and family relationships and scrupulously honest. His religion was as defined by the Apostle James in his statement that pure religion consists of love of neighbor, manifested in kindness and consideration toward anyone in need. Mark, as he was commonly called, although he seldom attended church other than at the funerals of his friends, and never discussed theological questions, had within him a sense of religious duty that became more prominent as years passed.

He was by occupation a farmer and stockraiser, was always industrious, and generally conservative in all his ventures. He did not indulge in speculation, preferring the hard earned but safer methods of accumulating means for the support of his family, which was not left destitute by his untimely death. His life very well represented the granting of the petition of the wise man of ancient Israel: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me."

Marcus Bennion and Lucy Smith were married on the 27th day of Dec., 1888, and retired to an obscure little home in Granger, Salt Lake county, but within a short time they built a home on a farm of their own somewhat nearer to the old Taylorsville home and where the family has continued to reside in happiness and contentment. There have been born to them seven children, four girls and three boys, all of whom have grown to manhood and womanhood, an honor and credit to their parents. The names, date of birth, marriages, etc., are as follows:

Hilda—born July 20th, 1889, at Granger, Utah; married to Thomas A. Mackay on September 27th, 1911; mother of six children.

Ivy—born at Granger, September 13th, 1890; not married.

Marcus Leslie—born at Granger, February 27th, 1891; married Ella Peterson on April 13, 1915; father of four living children.

Edna—born at Granger, October 2nd, 1893; married Albert E. Peterson, September 7th, 1915; has four children.

Mildred—born at Granger, May 23rd, 1896; married Henry Eyring, August 24th, 1928.

Roy—born at Granger, December 29th, 1899; married Mary Hayes, December 24th, 1924; father of two children.

Leo—born at Granger, July 29th, 1902; married Elna Billings, Jan. 29th, 1926; father of three children.

Although Marcus was not originally married in the Temple, due to his feeling that he had been too careless and neglectful of his religious duties, yet later in life he went through the temple and received his endowments, had his children sealed to him, and complied with the requirements of his church in these respects.

At the age of thirty-eight years he contracted diabetes, from which he suffered for a number of years and finally passed away with the full respect and confidence of his friends and neighbors and the love and affection of all members of his family. His death occurred on the 18th day of July, 1913.



CHAPTER XLVII

Edwin Bennion

Edwin, fifth son of John and Mary Turpin Bennion, was born at Taylorsville, Utah, on April 8th, 1868, and was reared and educated under much the same environment and conditions, school facilities, etc., as his older brothers. He made no attempt to qualify or graduate in any professional occupation as a means of support or livelihood, but instead found great satisfaction and enjoyment throughout his whole life as a farmer and livestock man. However, he spent one or more years in attendance at the University of Utah, where he established and maintained a high standing as a student.

The family records show that he became a member of the Mormon Church on June 24th, 1876, through baptism at the hands of William J. Spencer; that on October 12th, 1892, he was married to Mary Elizabeth Lindsay, always a loyal wife and mother to his family, a helpmeet to the full significance of that word, daughter of Joseph S. and Emma Bennion Lindsay of Taylorsville. They were married in the Logan Temple, the ceremony being performed by Apostle M. W. Merrill, and two days later, October 14th, 1892, he was ordained to the office of seventy by President Seymour B. Young. Such ordination was performed preliminary to his departure to Europe in missionary service in behalf of his church, which occurred the next day, his field of labor having been designated as Holland. His wife accompanied him on this trip but shortly returned to their Taylorsville home. Edwin performed a very creditable mission and to the satisfaction of both himself and the church authorities, receiving an honorable release therefrom, reaching home on April 9th, 1895.

With the organization of the Granite stake of Zion on March 28th, 1900, he was chosen as second counselor to President Frank Y. Taylor and served in the stake presidency until August, 1911, when he was honorably released. While acting in this capacity Edwin was always active and aggressive in

the performance of his duties and gained the confidence, love and respect of his associates and of the people among whom he labored.

Shortly after his release from the Granite stake presidency he exchanged his home property in Forest Dale, Salt Lake county, for a home in Logan, he having established himself in the livestock business in southern Idaho. His objectives in moving his family to Logan were, first, that his large family of growing children might have easy access to the Utah Agricultural College, where he desired that they be educated, and second, that his home and family might be in close proximity to his field of livestock operations and give him opportunity for close contact and association with them.

His plans were well laid out and operated successfully. As his children grew to maturity, one by one, they attended the Agricultural College and have all been outstanding in scholarship and other activities, in fact have made such records that the officials of that institution have looked upon the name Bennion with pride and satisfaction. During all these years Edwin himself established and maintained close contact with the College officials and faculty and was looked upon as a sound and safe adviser.

As the years passed his livestock interests grew and developed to a point where he had become a leader of that industry in Utah, his field of operations having extended into Wyoming as well as Utah and Idaho. He became deeply interested in purebred cattle and imported a number of costly animals of the highest grade and type, from which he began the establishment of herds of very high class cattle. He was also extensively engaged in the sheep business, and to all appearances he was destined to be a successful financial leader in our state.

However, adversities began to put in their appearance. His health, heretofore always excellent, became impaired through an attack of diabetes. The drought during the summer of 1919 made feed scarce, both on the range and on the farm. His financial affairs, although safe and sound to date, were

based somewhat on borrowed money, and the hard winter of 1919-20 and scarcity of feed for stock made it necessary for him to borrow much additional money to carry the cattle through the winter, he having already disposed of his sheep. Part of his cattle were put on feed on the Humboldt river in Nevada and part of them in Millard county, Utah. They were well cared for through the winter, but the feeding costs were so heavy, and with a heavy drop in values with the opening of spring, he was forced to dispose of his entire holdings in liquidation of his indebtedness, leaving him without assets or occupation. This disaster did not come to Edwin Bennion alone. Very many other men of high standing and repute, and with wide experience, found themselves in like condition as a result of the very unusual combination of adverse conditions in the livestock business.

Very shortly thereafter he secured employment as foreman of the livestock interests of the Neff Brothers Land and Livestock Co., which position he filled for a year or two with satisfaction. The control and assets of the company went into other ownership, however, and Edwin again found himself under the necessity of looking for other employment. He then took up a ranch homestead in the western part of Millard county, but due to lack of funds and poor health was compelled to abandon same, after which he joined his brother Harden in handling sheep for a year. This venture was not successful and he finally rented a large farm at Bluffdale in Salt Lake county with the intention of growing hay and grain as a foundation upon which to build up an extensive poultry industry.

While so engaged, and working actively and aggressively each day in the development and building up of such industry, and facing with courage and fortitude the many adversities that had come to him during the later years of his life, he died, suddenly and without notice, from heart failure and with "his boots on." His death occurred on April 3rd, 1930, and he was buried in Wasatch Lawn cemetery, near Salt Lake City.

It is perhaps a waste of time and space to say to any reader of the above sketch of the life and labors of Edwin Bennion

that he was a man of strong and vigorous constitution and temperament; strong physically, mentally and spiritually; full of courage and optimism, always ready to do and dare anything and everything that in his judgment and understanding was right, and always ready to lend a helping hand to those in distress. The writer desires, however, to make record of these facts as a final tribute to him and as an inspiration and stimulus to the large posterity that will follow after him.

There have been born to Edwin and Mary Elizabeth Lindsay Bennion eleven children, all of whom are still living, as follows:

Edwin Anthon—born December 4th, 1893, at Taylorsville, Utah; married to Dora Jones of Heber City, September 23rd, 1918.

Lavon Lindsay—born August 24th, 1896, at Taylorsville, Utah; married to John Kenneth Cannon, June 16th, 1922, at Houston, Texas, and later in Logan Temple on February 6th, 1925.

Lora Lindsay—born September 26th, 1897; married to A. Hulme Nebeker, September 22nd, 1921, in the Logan Temple.

Erma Lindsay—born February 10th, 1901; married to James Morris Christensen, June 3rd, 1926, in the Logan Temple.

Elma Lindsay—born February 10th, 1901; married to Karl Egbert Young, May 27th, 1930, at Oxford, England.

Noel Lindsay—born December 22nd, 1903.

Lyman Lindsay—born April 1st, 1905.

Ella Lindsay—born August 9th, 1906; married to John Randolph Riter, August 22nd, 1928, in the Logan Temple.

Marian Lindsay—born May 13th, 1909.

Marcus Lindsay—born September 25th, 1910.

Ira Lindsay—born February 17th, 1913.

Edwin also married Mary Clark of Farmington, Utah, and she became the mother of ten children, all of whom are still living, as follows:

Hugh Clark—born September 14th, 1906; married to Rachel Parrish, Sept. 5th, 1930.

Helen—born June 25th, 1908; married to Wallace Lazenby, June 6th, 1930.

Donald Clark—born July 30th, 1910.

Melba—born July 26th, 1912.

Harold Clark—born September 12th, 1914.

Naomi—born May 20th, 1917.

Owen Clark—born May 11th, 1919.

Theodore Clark—born June 26th, 1922.

Harden Clark—born September 7th, 1924.

Paul Clark—born March 18th, 1929.



CHAPTER XLVIII

Milton Bennion

Milton Bennion, sixth son of John and Mary Turpin Bennion, was born at Taylorsville, Utah, on June 7th, 1870. When the day came on which he was to be christened and the choice of a name was under consideration, his father made this suggestion: "We have a number of boys engaged in farming and livestock operations. Now I think it is time for one of them to become an author, so we will name this one Milton after the poet John Milton and see if he will not be inspired to become a writer." That this was no mere whim of the moment is evidenced by the fact that Milton as a small boy was presented with a copy of the complete poems of John Milton, bought especially for him by his father when on a visit to England. Now, while Milton has not yet made any attempt to follow in the footsteps of his poet namesake, yet the fact remains that he did become an author, as suggested by his father, and has written a number of books that have commanded the respect and admiration of the thinkers of the world, particularly in the educational field.

But passing the question of his authorship for the time being, attention is called to the fact that instead of going out in the deserts and mountains with livestock, as did most of his brothers, he spent all the years of his youth and early manhood at the family home in Taylorsville working on farm and garden during the summer months and attending the public schools of his home town in winter. Always a good student, capable and serious minded, he was ready to enter the University of Utah as a preparatory student in 1885, being then only fifteen years of age. He attended the same institution of learning during the year 1887-8, following which he taught in the Taylorsville public school for the year 1888-9.

In the fall of 1889 he entered the L. D. S. College with the intention of completing a somewhat extended course in science under Dr. James E. Talmage, then at the head of that institu-

tion, with the hope of qualifying as a teacher in high school. His plans were interrupted, however, by a missionary call to New Zealand, for which field of labor he left in November of that year, going by way of San Francisco. Upon arrival at his destination he was appointed to labor in the Whangarei district and in the following October was made president of the district, which included the city of Auckland and the east coast of New Zealand and adjacent islands as far north as the Bay of Islands. There were in the district two branches of European converts and eight or nine Maori branches. Late in December, 1892, he was released and left New Zealand enroute for home by way of Europe, visiting on the way Australia, Ceylon, Egypt, and Palestine. In Holland he met his brother Edwin, who was then serving in the Netherlands mission. After spending some time on the continent the two brothers visited the ancestral home of their mother in Berkinshaw, Yorkshire, England, and made the acquaintance of a number of her cousins of both the Turpin and the Washington lines. Later he sailed for New York, where he did some sightseeing before making a last stop-over in Chicago visiting the World's Fair of 1893. Upon arrival in Salt Lake about the middle of June he went to work immediately on the farm of his brother Heber, which business occupied him for four or five succeeding vacation periods.

In September, 1893, he entered the L. D. S. Church University, then newly established in Salt Lake City, where he pursued courses in physics, chemistry and biology under Dr. James E. Talmage and at the same time was also taking mathematics at the L. D. S. College. Due probably to the panic of 1893 and the consequent scarcity of money the Church University was the following year contributed to the University of Utah, with all buildings, equipment, etc., as an endowment. Doctor Talmage was made president of the latter and was given the title of Deseret Professor of Geology. With other students of the Church University, Milton then entered the University of Utah and in 1897 was graduated with the degree of Bachelor of Science and given a teacher's high school diploma.

Immediately following graduation he was made principal

of the newly created Southern Branch Utah State Normal School at Cedar City, Utah, a position he filled with credit during the school years 1897-1900. During the summer of 1898, he attended the University of Chicago summer session and at the close of his work at Cedar City in 1900 he entered Columbia University, graduating with Master's Degree in June, 1901. He also attended the University of Wisconsin during the school year 1912-13 and University of California fall semester in 1924.

By reason of such graduate and post graduate work there came to Milton the following honors and membership in fraternity organizations:

Fellow American Association for the Advancement of Science;

Member Phi Delta Kappa (professional education fraternity);

Member Phi Kappa Phi (scholarship honor fraternity);

Member Pi Gamma Mu (social studies professional fraternity);

Member National Council of Education, 1915, to date;

President Utah Education Association, 1925-6.

Also the following other professional affiliations:

Life Member National Education Association and Utah Education Association;

Member Utah Academy of Sciences;

Director Utah Mental Hygiene Association;

Member National Council for the Social Studies;

Member American Social Hygiene Association;

Member American Philosophical Association.

His record as a teacher, in addition to his work at Taylorsville in 1888-9, is as follows:

Principal Southern Branch Utah State Normal School, Cedar City, 1897-1900;

Member State Board of Education, Salt Lake City, 1898-1900;

Assistant Professor of Pedagogy, University of Utah, 1901-2;

Assistant Professor of Philosophy, 1904-13;

Professor of Philosophy and Education;

Dean of the School of Education;

Director of Summer School Sessions, 1913 to date, all of the University of Utah;

Professor of Education, University of Washington, Seattle, Summer Sessions of 1927 and 1928;

Member Utah State Textbook Commission and Course of Study Commission, 1913 to date (1930);

Chairman N. E. A. Committee on Character Education, 1921-26, and of the Utah State Committee on Character Education, 1923-25, and 1928-29;

Chairman, Group D, International Ideals, World Conference on Education, San Francisco, 1923;

Chairman Social Welfare League of Salt Lake City, 1920-30 and Chairman State Welfare Commission, 1921-23.

Referring now to the matter of authorship above mentioned, it should be noted that there have been published the following books written by him:

Citizenship: an Introduction to Social Ethics (World Book Co.) 1917, revised and enlarged edition published in 1925;

Moral Teachings of the New Testament (Deseret Book Co.) 1928;

Articles at various times in School, Social, Religious and Historical magazines; also Educational articles, Educational magazines and other publications; as also a U. S. Bulletin, U. S. Bureau of Education, No. 7, being Character Education Committee Report;

Editor and partial author, World Conference Resolution on Character Education, San Francisco, 1923;

Character Education Supplement to Utah State Course of Study (committee report) 1925 and 1929.

In addition to his intensive life of educational work, Milton has not overlooked or avoided the duties and responsibilities of citizenship. During 1906-8 he served as health officer for the Forest Dale town and later served as member of the board of trustees of this town organization and as president of the

board. When the town was disincorporated and included within the city limits of Salt Lake City, Milton acted as receiver in the closing up of its affairs.

In 1914 he served as chairman of an independent political campaign that elected Dr. E. G. Gowans State Superintendent of Public Instruction and has ever since that date worked with a group of people who have sought to keep this office out of partisan politics.

As chairman of the Social Welfare League of Salt Lake from March 1st, 1920, he has used his best efforts to see that men of high character and standing were elected to office in the city, county and state and to co-operate with such officers in the enforcement of law and order, also in other social welfare activities.

He has also continued in active service as a member and officer of the Mormon Church, the principles and doctrines of which were so thoroughly implanted in him in his early youth. During his service as principal of the Southern Branch Utah State Normal School at Cedar City he was made director of training of Sunday school teachers. From 1901 to 1909 he was a member of the Granite Stake Sunday School Board, following which he was made a member of the General Church Sunday School Union Board, a position he still holds. In this capacity he has prepared Sunday school lessons for various departments of this organization, the most recent of these being the 1928 lessons on the New Testament, division C, the Teachings of Christ Applied, which were printed and distributed throughout the Church. He has also been a member of the Deseret Gymnasium Board from its organization to date.

His family life has been one worthy of respect and admiration. In 1898, on June 22nd, he was married to Miss Cora Lindsay, daughter of Joseph and Emma Bennion Lindsay of Taylorsville, who became the mother of ten children, two of whom died in infancy, all others being reared to manhood and womanhood in health and vigor, well educated, trained in the principles of citizenship and right living. When her children had reached an age where they did not require such intensive

care, Mrs. Bennion was made a member of the General Board of Relief Society and is now acting in that capacity with honor and credit.

The membership of the family is as follows:

Claire—born July 13, 1897; married William L. Jones of Cedar City, Utah.

Maurine—born October 18, 1900; married E. Leonard Folsom of Chili, South America.

Milton Lindsay—born October 4, 1902; married Kathryn Ellen Snow, daughter of Warren C. and Kate Crawford Snow.

Wayne Lindsay—born March 17, 1906.

Lowell Lindsay—born July 26, 1908; married Merle Colton, daughter of Sterling LeRoy and Lula Camp Colton.

Ruth—born March 2, 1911; (deceased).

Grant Madison—born January 2, 1913.

Frances—born May 21, 1915.

Margaret—born December 26, 1917; (deceased).

Vaughn Lindsay—born April 25, 1921.

The above record of scholarship, degrees attained, positions of honor and trust and years of active service as a leader of thought and action in his home state and elsewhere, make unnecessary any particular recital or comment upon the life and character of Milton Bennion. However, it might be well to make record here of an expression that recently came to the writer, being that of a man of national standing and repute in the field of education. This man, in speaking of Milton in connection with his activities as chairman of the N. E. A. Committee on Character Education, used these words: "Utah should be proud of the fact that her Dean of Character Education is the dean of deans on this subject."

And yet, with all these honors and attainments, Milton has led a quiet and unassuming life, democratic in all his ways, always ready to give helpful service wherever possible, yet firm and definite in his ideas of right and wrong, and always, by precept and example doing everything possible to assist humanity and the world to grow to a higher standard of living.

CHAPTER XLIX

Zina Bennion Cannon

Zina Bennion, seventh child and only daughter of John and Mary Turpin Bennion, was born at Taylorsville, Utah, on July 2nd, 1873, on the old farm homestead of her father. While quite a young child her mother's family was moved into a two room log cabin bought by her father and located just north and west of the old home. Within a few years thereafter they were provided with a new four room brick cottage, which was for many years a happy and comfortable home for the family. The old log house was left standing and became a rendezvous home and abiding place for many converted saints coming from other parts of the world.

Zina was but four years old when her beloved father died and thereafter she was left to the care and training of her mother exclusively. The latter, four months after the death of her husband, had given birth to a baby boy who was christened John Angus, which child soon developed physical infirmities, probably the result upon the mother of the tragic death of the father, and died when six months old.

The mother having passed through many hardships of the pioneer life of those early days, and with both these tragedies coming upon her so close together, became the victim of a nervous breakdown from which she never fully recovered, thus leaving Zina very largely to herself as a small child in the home. Under these conditions she developed the habit of caring for herself as to amusements, the exercise of her imagination, etc., until she had grown into girlhood, at which time she became rather closely associated with the family of her older brother Samuel R. Bennion and the good mother of that family, Mary Panter Bennion. Such association with a large family of young girls, guided and influenced by their splendid mother, together with the large and splendid home in which they lived, was a large factor in the growth and development of the subject of this sketch. She enjoyed such association and intimate

relationship, not only during the time it existed, but it was a pleasure and satisfaction to her all her life. She has always been grateful that she was born and reared in the country and that in doing so she became acquainted with and attached to the beauties of nature, trees and flowers, domestic animals, etc.

The dear old Taylorsville home in which she was thus reared has always remained a sacred place in her memory and affection. Although it was not the most fertile and developed part of the Salt Lake Valley, it has, by reason of her childhood associations there, the intimate relations that grew and developed between herself and early day associates, so enriched her life, she feels, that she can never forget or fail to appreciate it as her native home.

Zina's school work began at such an early age that she does not now remember the date or details, but she does remember that her first teacher was Miss Clarissa Smith, daughter of Apostle George A. Smith, who has since become president of the Relief Society organization of the Church and as such has become known throughout the world as a leader in philanthropic and relief work. Zina feels that the kindness, refinement and intelligence of this good woman impressed her very deeply in her early childhood and had a marked influence upon her during her whole life. She was kept out of school during her sixteenth year of age in order that she might have practical experience and education in homemaking, cooking and otherwise be prepared for the home life that she would naturally and necessarily be identified with in later years. She now recognizes fully the importance of such training and education, although at the time she found it somewhat of a trial to her due to her fondness for the school work that had so fully entered into her life up to that time.

During the next four years she was a student at the L. D. S. College, in which time she completed courses in normal school work and elementary science as then prescribed in the course given in that institution. During the last of this four year term she taught certain classes in the L. D. S. U., lately established, and had general charge of the lady students, an ex-

perience that she feels has always been of great value to her and been a means of qualifying her for the care and nurture of her own family as well as her general association with humanity. She also feels that her life has been enriched and her testimony of the Gospel strengthened by reason of her close association and contact with the president of the institution, Dr. James E. Talmage.

She had an ambition to continue her educational work, in fact to become an educator herself, but about this time there developed an acquaintance, friendship and love between herself and John M. Cannon that resulted in their marriage on July 18th, 1893, she being then but twenty years of age. Quoting her own language in connection with this important event of her life: "We derive much of our development and happiness in this life from those individuals with whom our lot is cast, and from the noble and great souls we encounter in the march of life. Our own children educate and discipline us quite as much as we do them. It has been my privilege to have a noble companion whose high ideals and actions have helped to broaden my sympathies."

Due to the nervous breakdown of her mother, above mentioned, and her continued physical weakness, she made her home for practically the remainder of her life with Zina and her husband. During all this time, about fifteen years, she was always a kind and loving mother and assistant in the care of the large and growing family and had a marked influence in the lives of the young children as they grew up. Her mother had taken to her heart also an infant niece, Effie Lenore Cooper, whose mother had died leaving her without proper care and homelife. This young child also made her home with the John M. Cannon household to maturity. John M. was not only a model husband but in addition was as a son to Zina's mother and father to her adopted niece. Effie herself was very helpful in the household and in assisting in the care and nurture of the children. She was married in 1898.

Zina was always encouraged by her home associates to take part in church and civic affairs, not only in the interest of

the public but as a matter of development and growth on her own part. She thus became an initial member of the Authors Club, an organization of educated ladies, many of whom were wives of professors at the University of Utah and other prominent and studious women. In the fall of 1896 she was set apart to preside over the Young Ladies Mutual Improvement association of the Forest Dale ward and about one year later she was called by Mary A. Freeze, president of the general organization to become a member of the Salt Lake Stake Board of Y. L. M. I. A. She served in both these capacities until February 8th, 1900, when she was set apart by Francis M. Lyman as president of this same organization, then newly created in the Granite stake, which position she held for a period of eleven years. She was finally released because of her large family duties, but she has since found much pleasure and satisfaction in the performance of duties that have come to her from time to time as a class leader in the local Relief society, Sunday school and Young Ladies Mutual Improvement association of the Forest Dale ward. Again quoting her own language as the expression of her feelings in connection with her church and public duties that have come to her as above recited, "For all my manifold blessings I am thankful; but most of all for the testimony I have of the truth of the restored Gospel of Jesus Christ. I feel that because of that Gospel I have obtained all blessings, parents, husband, children, the blessed consciousness of Divine leadership and the opportunity to co-operate, however humbly, with the Divine purposes."

Her husband, John M. Cannon, died June 16th, 1917, leaving her a large family of children, eleven in number, several of whom were almost in infancy, but all of whom are now practically at maturity, an honor and credit to both father and mother. Since the first year of the marriage of this good man and woman they have lived at a home built by them on Seventh East street in Forest Dale, Salt Lake county, Utah, thus combining many of the advantages of both country and city life.

The children are as follows:

Beatrice—born May 18, 1894; married to David W. Evans, September 9, 1920.

Zina Lenore—born December 15, 1895; married to Joseph Earl Wood, August 20, 1925.

John Bennion—born March 15, 1898; married to Alice Nelson, September 17, 1924.

Milton Bennion—born October 24, 1900; married to Marcella Murphy, May 21, 1926.

Paul Bennion—born December 22, 1902.

Angus Bennion—born February 26, 1904.

Mary Cannon—born September 10, 1907.

Edwin Bennion—born January 2, 1910.

Anne—born October 30, 1911.

Clarence—born November 28, 1913.

Sterling Bennion—born June 17, 1916.

After thirteen years of widowhood, during which time she has had the responsibility and care of this large family, Zina has demonstrated beyond question, not only by her own life but in the lives and characters of these children, that she has maintained and made effective the early training and high ideals that came to her in her early life.



CHAPTER L

1930 Reunion

Under arrangements made several years ago the Bennion Family Association adopted a program of holding alternately each year one meeting of the members in the interest of historical and genealogical work and business matters of the organization and the following year as a social reunion. The dates of these meetings are always fixed in celebration of the arrival of the pioneer families into Salt Lake Valley, October 5, 1847, and are usually held at Taylorsville, the final home established by them and the birthplace of nearly all members of the first generation of their posterity.

At the social reunion held October 6, 1930, President Samuel O. Bennion, in an address in discussion of the family history, now completed and in preparation for publication, made a request that members of the family having in mind incidents and stories of the pioneer days and lives of members of the family, and particularly incidents illustrative of the character and disposition of our progenitors, take it upon themselves to write up accounts of these stories and forward same to the historical and genealogical committee of the association so that same might be made a part of the family historical record.

There had already been written and made available for this gathering by Harden and Merrill Bennion a song in praise and honor of the Bennion pioneers, which song was sung at this reunion, under the leadership of Mrs. Nellie Bennion, with much interest and enthusiasm. It was as follows:

OUR BENNION PIONEERS

Tune Auld Lang Syne

(1)

Should father's father be forgot,
And mother's mother too?
Should old friends be remembered not
And be replaced by new?

Chorus

We recollect what they have done,
For they were tried and true,
Should old friends be remembered not
And be replaced by new?

(2)

No, no, we'll sing in praise of John
And brother Sam-u-el;
We'll ne'er forget to laud them on
And of their glories tell.

Chorus

For they were men whose hearts were strong,
Their labors they did well;
We'll ne'er forget to laud them on
And of their glories tell.

(3)

Their Marys two and Esthers two
Who shared their burdens all:
We'll give to them the credit due
And love them—short and tall.

Chorus

A family name they raised to fame,
Whose banner ne'er shall fall;
We'll give to them the credit due
And love them—short and tall.

(4)

So here's to them who've gone before
And their companions here;
We'll love and honor evermore
Our Bennion's pioneer.

Chorus

We sing their worth—the best of earth,
Our ancestors most dear:

We'll love and honor evermore
Our Bennion's pioneer.

—By Harden and Merrill Bennion.

In compliance with the above mentioned request of President S. O. Bennion, the following stories illustrative of pioneer days and conditions were very shortly furnished to the committee and are incorporated herein.

CONTRIBUTED BY MARY BENNION CALDER

The integrity and prudence of John Bennion is shown in the following incident related by his daughter, Mary B. Calder, who was present at the time. On one occasion it was reported to Wilford Woodruff that some of his sheep were in John Bennion's herd. The impression had been conveyed that possibly there might be a disposition on the part of some one to shade any strays that might be in with the Bennion sheep.

Wilford Woodruff was always open and frank in his dealings. He came at once to the Bennion home to learn what John Bennion had to say in response to the charge that had been made against him. Both men were much of the same character and disposition; both were more interested in learning the actual facts at first hand than in listening to hearsay.

John Bennion said in substance, "Now, Brother Woodruff, if there are any of your sheep in my herd you shall have them at once. I'll have the boys bring the sheep up to the corral gate one by one and you can stand on one side of the gate and I'll stand on the other. I don't think I have any of your sheep, but we will make sure by carefully examining every sheep in the flock.

Accordingly the two men took their places at the gate of the large corral. One by one the sheep were caught by means of shepherds' hooks that were used for the purpose, and presented at the gate for examination. It was rather a large herd, but both men stayed at their posts until the last sheep had been examined.

When it was found that there was not a single sheep in

the entire flock that didn't belong there, Wilford Woodruff left with a feeling of great satisfaction. This was the beginning of a lasting friendship between these two men, based on implicit confidence in each other.

This trait of integrity was emphasized by Bishop Hunter in speaking at the funeral of John Bennion. He said that he had picked out John Bennion to be his executor because in all their dealings together he had found John Bennion to be a man of great integrity. He had been very honest and honorable in handling the sheep and cattle entrusted to him by Bishop Hunter."

Although past 86 years of age and the oldest living member of the family, Mary also remembers very vividly the following incident of her early childhood:

Out on the prairies was very tall grass, so tall that cattle could not be seen very far off. Father had put up a tall pole on the hillside with pegs to make it easy to climb. It was called the "Look-out-pole," for it was here that we went to determine the direction to go after the cows. This time, I being too young to climb the pole, father took me in his arms and up we went to the top. "Can you see those cows, Mary, away off there?" he asked. "Yes, I see them," I replied. "Hurry off then," he said. I reached the cows and started them home, but the long grass and mud were too much for me and I could not keep up to them. After the cows got away from me, I tried to follow by listening to the bell but its tones died in the distance and then I was left to find my way alone in the dark. Childlike, I began to cry. The cows came home but no Mary. Father and mother took their lantern and went to hunt for me. They heard me crying away off on the hillside and reached me just in time to prevent my falling over the banks into the Jordan River.

RECOLLECTIONS OF JOHN R. AND HYRUM

By Israel Bennion

"Of Hyrum and his older brother, John R., it is said by

those who were with them on the range that they 'took the heft of the work,' never imposing all the 'chores,' the necessary drudgery of camp, upon the younger members of the outfit. One who was with them in the handling of stock in early days recalls that it was customary with most Castle Valley outfits to decide by a game of cards who should tend the stock and do the work about camp.

"Not so, where Hyrum was. As soon as the halt was made he set about the business of making men and animals comfortable. He tended the horses, fetched wood and water, baked bread, made beds down, going about to see that the boys were as warm and comfortable as he could make them. There was no talk of anyone's share of work in Hyrum's camp; he saw at once what needed doing, and he took it as his share without a word.

"He was one of the few men whom I recall as a good bread-maker in camp. He was quick and apt in handling a batch, and baked it clean and nice, out in the open, where there are no such facilities as we have at home.

"Perhaps it was natural that Hyrum should understand and appreciate bread. The son of a baker and flour dealer, he had learned the trade from the very foundation, when during the hard times in the early settlement of Salt Lake Valley he went up and down the river in search of roots to eke out the scant daily ration of grain which the family ground in a little hand coffee mill. The value of good bread was borne in upon Hyrum from his very childhood.

"The generous, kindly spirit of John R. and Hyrum extended not alone to the men of their outfits, but to their animals as well. On one cattle hunting trip that led them through the sand hills northwest from Leamington toward Rush Valley, the day grew very hot, although it was early spring; horses gave out and the men were obliged to throw away part of the load from the chuck wagon. It was after dark when they reached a camping place on Tanner Creek, having left a horse five miles behind, in the sand. All hands were very tired.

"When they had cooked and eaten supper John R., without speaking to anyone, filled a keg at the stream, took it on his

shoulders and went back, five miles through the sand, to give the wornout horse a drink."

Another incident, indicative of the courage and willingness of John R. Bennion to sacrifice himself in the interest of others, is related by Heber Bennion as follows:

In the early spring of 1865, Heber's mother, Mary T., with her three small children were living in a cabin at the Bennion ranch in southern Tooele county. Due to the scarcity of feed, no cows for milking had been kept on the place and it was a matter of great delight when John R. and Samuel R., then in their young manhood, brought in a cow with a young calf to supply milk for the young children. Early next morning Mary T. went proudly out to the corral to milk the newly arrived cow and was immediately attacked ferociously by it, being knocked to the ground and continuously boosted and pushed thereon by the head and horns of the old cow. John Edward Bennion, then just a young boy, and Heber were standing near and their loud outcries brought John R. and Samuel R. out of their cabin on an adjoining lot and both rushed to the rescue of the endangered woman.

John R., being the swifter runner, reached the corral first and, leaping over the fence with a club in one hand, seized the cow by the horn with the other and together the young man and the cow bounded around and around as the club was applied vigorously to the neck and shoulders of the savage cow until she was brought to submission. This incident, after nearly seventy years, is vividly remembered by Heber, and to him John R. is still, as he has always been, a real hero.

Heber also submitted the following incident, a recollection of his early childhood and a matter of great moment at the time it occurred:

AVOID LITIGATION

Soon after the advent of the pioneers, Bishop Edward Hunter, A. O. Smoot, Dr. J. M. Bernhisel, Barney Adams and

others, turned over to the Bennion brothers cattle and sheep "on shares;" and for many years these business relations continued amicably and profitably. However, a Salt Lake attorney, E. D. Hoge, sent out two horses to be cared for at a low pasturage fee. These horses, mere saddle ponies, got "snowed in" in the Rush Valley hills and one of them died. Hoge demanded \$100.00 and threatened a lawsuit. Being not at all to blame and in no way responsible for the loss of the horse, yet in obedience to the general church counsel to "avoid litigation" the brothers paid the money and went on about their work.

ESTHER A. BIRCH BENNION

Israel, second son of Mrs. Bennion, furnished the following stories of early experiences of his mother, he being the "bone" of the first incident.

Lost and Found

"My mother, Esther A. (Birch-Bennion), was herding the sheep on the bench between Bingham and Fort Herriman. That was easy;—but she was carrying in her arms her four months old baby boy, which was not so easy. The sheep took a notion to "ramble." The baby was asleep, so the mother fixed him comfortably in a little clearing surrounded by some extra large rabbit bushes that she thought she could keep track of and remember. Having "beat around" to see if there were any snakes or other dangers,—the shepherdess hit out after the sheep. So far, so good, but like the pup she "forgot where she had hid that bone." Soon a horseman, Charley Crump, from Fort Herriman, saw and heard a woman running, screaming, hair flying in the wind. Circling around, narrowing, widening, they found the boy, still asleep.

Was there reason to fear? Read of "Dauntie Murdock."

The Murdocks lived at White's Fort, near the present D. & R. G. Welby junction in Salt Lake County below the mouth of Bingham Canyon. The toddling little boy, Jonathan, had wandered away and was lost on the prairie. Men and

women hunted in every direction for two, or possibly three, days and nights.

S. R. Bennion, knowing nothing of a lost boy, was riding the range, quite a distance from White's Fort, when he found a terror stricken, exhausted child. Taking the little one up onto the horse, he inquired, "What's your name?" The only reply he could get was "Dauntie." "Things looked at me! They had eyes!"

Dauntie Murdock grew up and is, or was, well known around Heber City.

EDUCATION

In the early sixties Esther Ann Birch Bennion made a number of trips "on foot" to Salt Lake, carrying her basket of butter and eggs to market and returning with necessary family supplies. At that time there was no bridge, so she waded the Jordan, a little north of where the Taylorsville bridge now stands. From that point the road to Salt Lake slanted northerly through the sagebrush connecting with the state road near the old Gordon place, now known as Murray Laundry. At one time "Aunt Esther" made this trip especially to get a "reader" that she needed in teaching the children.

About this time "Aunt Esther," an expert weaver, was given the job of teaching the art of weaving to Angeline and Rachel Bennion. The girls were different. Angeline was interested and willing, while Rachel was somewhat the other way. However, it turned out all right and all went well, for Rachel said, "If you'll tell me stories while we work I'll stay with it." "And like the Little Red Hen, she did."



CHAPTER LI

Yesterday, Today and Tomorrow

It is with no small degree of pride and satisfaction that we give to the world and those who come after us the foregoing account of the lives, labors and achievements of the pioneer parents of the Bennion family of Utah. The sterling integrity of character, the firm and unyielding determination and courage with which they faced the problems of pioneer life that confronted them, and their lifelong loyalty and devotion to the cause of truth espoused by them in their youth, are told, not in words, but in the actions and accomplishments that will forever stand to their credit and glory. The guiding principles of their lives were not the sensual pleasures of life, but instead were always based upon the advancement, growth and moral progress of their children and their children's children during all future generations. In other words, it was their desire and determination to build the foundation upon which generations of high minded, moral, truthful and in every way God-fearing men and women might and would stand. This was the greatest and highest ambition of these seven good men and women, all of whom came from England to America as converts to the Mormon faith.

It is beyond the shadow or question of a doubt that these men and women of yesterday left behind them a good name, as did also their sons and daughters who have passed away. We hope we will be pardoned for saying also that such good name has been maintained in good standing and rating by their posterity of today. It is not our desire or purpose to speak boastfully of ourselves, but the positions of leadership to which members of the family have been called in church and state and educational affairs are proof that the aspirations and objectives of our pioneer parents have been realized. It is a demonstration and proof, also, of the principle that the constant holding and maintenance of high ideals and aspira-

tions in the minds of children by their parents is a means of planting within them good habits, high character and ultimate worthy destiny.

It is with these thoughts in mind that we write this concluding chapter as a message to the Bennions of tomorrow.

A survey of the family membership today shows that there exists a living posterity of Samuel and John Bennion, including those admitted to such membership by marriage, of eight hundred fifty-seven souls and that there have passed to the beyond one hundred and ninety-three.

With such a record of membership, and bearing in mind always the high ideals and character, the sturdy and uncompromising manhood and womanhood of the estimable men and women who came to Utah and established homes and opportunities for growth and development of their posterity, the Bennions of the future should have before them always, and abounding in their hearts and souls, an inspiration and energy that will make them outstanding citizens in any and all communities in which they live.



INSTITUTE OF AMERICAN
GENEALOGY

